

misc. / Calif. / E84

Northern California

misc. / Calif. / E84

80/10
c

Yates - livery + auto
man at Alturas
Mr. Coolidge -

Cedarville - San Remo (husband)
Conley Hot Spr. Cal. - San Spring (good)

A-te tribe - { John Lita (only survivor) Klamath Remnant.
3 sisters (one named Lotty) Dana.

Klamath tribe - old Minnie Erben (born 1860)

Reminiscences of Mendocino
Hutchings
Calif Mag. Vol 3, no 4 Oct 1858
145+

With Lake Vol. (Bechtel's farm home, cut) (147)

Cape Mendocino old Fish Camp cut (148)

Matamoras Vol cut (150)

Wants:

Ahtlookae Hat - ?

Nov-22 - ?

September 1901. Met 1 family
coming from north of Dixie
Valley Cal. and bound on
the Madeline Plains to hunt
antelope. Met also, a few
days after, 2 old women
making baskets in a cabin
on Horse Creek, about 15
miles north of Pittville. They seemed
to be at home.

Indians of Pitt R. Country.

There are two tribes of different languages. One
is found at Burney, Hat Cr. and ~~Big Lake~~ ^{Dixie Val - same}.
The other is found along Pitt R. and Goose Valley.
There are Modoc Indians about Bieber and
Big Valley.

There are Warm Spring Indians around Lakeview.

Burney - 12 to 15 Indians in a house $\frac{1}{4}$ mile
south of Brewster's place ($\frac{1}{2}$ mi W of Burney)

Goose Valley - (3 mi N. of Burney) about 15 Indians.

Hat Cr. - 20 to 30 Indians scattered along
from Cassel for 20 miles.

[over]

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[over]

Fall R. Valley — (Pitt R. tribe), about 100 indians
and one indian school.

Montgomery Cr. — a few indians.

Big Bend —
" "

Pitt R — from Burney Cr. up 10 miles are
a few indians scattered along
that fish.

[over

Tribes of NW Coast of California from 10 mile River to Cape Mendocino

In January, February, & March, 1857, a man named Jas. Tobin, made a reconnaissance in the interest of the Indian Service from Mendocino Reservation on Noyo River northward to Cape Mendocino. The tribes met with he gives as follows:

- ✓ Camel-el-pomas. From 10 mile River northward. (pp 692 & 693) [Athapaskan]
- 693 { ✓ Yon-sal-pomas
✓ Bay-ma-pomas } Beginning 10 miles north of 10 mile River & extending for about 10 miles
- ✓ Kush-kish. Shelter Cove country. [Athapaskan]
- P. 694 { ✓ Yee-ok-a-wall. Where the redwoods run out and are replaced by yellow fir. (apparently near or south of Point Gorda). North of this still is the Matoh River. [Prob. Athapaskan]
- ✓ Yeeath. At Cape Mendocino [Prob. Athapaskan]
- P. 692 { ✓ Chiabel-na-poma. No locality given, but evidently well south (p. 692). [Pomo]

In Rept. Comm. Ind. Affs. for 1857, House Doc. 2, 35th Congress, 1st Sess. 691-694, (1857).

Carbld

SOTOYOME

Lieut. J. W. Revere in his Tour of Duty
in California, published in 1849(page 144),
mentioned the rancho of Sotoyome belonging
to Mr. Fitch.

Yah-hoos-kin - a northern Kente
tribe between the Klamath Lake
country and John Day River -
affiliated - 1896.

Walter Van Dyke, a lawyer and one of the earliest settlers of Humboldt Co., in a statement written for the Bancroft Library, says of the Indians in general of Humboldt & Trinity Cos.

"Some of the Indians were of a pretty good sort. The Hoopa Indians and the Klamath River Indians were superior physically to any in the lower part of the state. They were friendly at first. They had no stock and lived on game and fish. Around the Klamath River, they had a great many canoes. Along the coast they were rather inferior, not very independent or warlike, and very degraded in their habits." 9

He also says there was a rancheria of Indians in the vicinity of Rich Bar on Trinity River in 1849. 10

Van Dyke, Walter, Statement of Recollections on Matters

Connected with Early Years of Calif. & Oregon, 9, 10.

MS, Bancroft Library. 1878

Ahts-oo-kā-e)

Ah-tsoo-kā-e

} = Hat Cr. tribe in own language

For Hat Cr. call to ~~Dine~~ Valley tribe Wah-doo'-ka-e.

In NE Calif. get:

(3)

So boundary modok + all boundaries
of line of Ft Bidwell + Alkali Lake
region SD to Honey Lake.

Get exact Atsokā'e &
Rehmanne boundaries (incl.
Mohsso).

Reestablish (if possible) Yana boundaries.

INDIANS OF NW COAST OF CALIFORNIA IN 1857

Jas. Tobin, who in January, February, and March, 1857, made a trip up the coast of California from Mendocino Reservation on the Noyo River to Cape Mendocino, states of the Indians:

"They had never seen a white man or a gun, and generally fell to the earth trembling on hearing the first discharge. On witnessing its effect upon the deer, elk, bear, and seal, of which we shot great numbers, their astonishment and admiration knew no bounds."--Rept. Ind. Commr. for 1857, House Doc. 2, 35th Congress, 1st Session, 692, 1857.

INDIANS OF MENDOCINO CO.

In an article entitled 'Reminiscences of Mendocino — Extracts from a ~~Man's~~ ^{man's} German ^{man's} entitled 'Ten Days in Mendocino', ~~there is~~ much information is given about the Indians on the 'Mendocino Reservation'.

Mention is made of "the intrepid Ben, chieftain of the ~~wild~~ Shewallapanees, one of the wild mountain tribes, known to all who had been there before as the redoubted bear-killer, whose last victory had been purchased with the loss of his left eye — the right one being also distorted, and his face lacerated to an extent that hardly permitted any recognition of the features of the human race. Though welcomed at once by half a dozen of our company..... he never for a moment lost the calm and dignified manner that characterized an Indian chief. He had returned only three days previous from the war-path against the Kameloponees, with whom there existed a feud since the assault and murder of several of his tribe".

—Hutchings' Calif. Magazine, San Francisco, 152, October 1858.

(Article covers pp.146-160, 177-181.)

INDIANS OF HUMBOLDT CO.

The following information is taken from the History of Humboldt Co. published in 1882:

"The Indians of the section, originally called Trinity County, were estimated in 1854 at 10,000, and divided into several bands which were subdivided into numerous ranches of families. Their languages were divided into 6 general divisions:

'The Weott and Pot-ta-wott, Co-nill occupied lower portions of Eel and Mad Rivers and the bay country.

The To-lick Si-li-qua ranged along the coast and the Klamath from Port Trinidad to Bluff Creek, a small stream 8 miles above the confluence of the Klamath and Trinity and some 60 miles from the ocean.

The Car-rook Ar-rah occupied a territory extending along up the Klamath some 90 miles, being bounded on the north by the Shasta.

The No-ten-ta-yah No-oo-stah or Trinity Indians occupied the Trinity from its junction with the Klamath to its south fork, and were also scattered over the Bald Hills and on Redwood and Mad Rivers.

The Patch-wies were a small band located on New River and upon the main Trinity above the South Fork and extending through all the country embracing the headwaters of Panther, Redwood, Mad, and Eel Rivers. This also included a wing of a powerful tribe known as the Win-toon, or 'Mountain Diggers'.

The Indians known by the general term of Klamath River Indians included all those mentioned and that occupied the river between the Shastas and the sea. The Klamath River Indians were the finest specimens of physical manhood to be found among the natives of California, powerful and fierce, and gave the whites trouble from the

time they first placed foot on their hunting grounds.

These Indians had no chiefs in the common acceptation of the term. But Indians who were wealthy in their own peculiar goods and had many relatives were very influential in their districts. Among these may be mentioned Ken-no-wah-i, or 'Trinity Jim', Zeh-frip-pah, who lived on the Upper Klamath, Mo-roo-kus, and Kaw-tap-ish, on the Lower Klamath. These last mentioned were the firm friends of the whites in early times. Many difficulties were adjusted by their intervention and assistance."

--History of Humboldt Co. 152. San Francisco 1882.
W.W.Elliott & Co. Pubrs.

It is true that as early as 1579 ~~Drake~~ Sir Francis Drake beached his vessels in the bay that bears his name, a few miles north of the Golden Gate, and left some interesting observations, accompanied by astonishing conclusions, concerning the Indians of Point Reyes Peninsula; and that a few of the early Spanish galleons touched the coast,

2

1803 Capt O'Kain
at Kadiak in ship
'Preston'
at San Diego + San Antonio
in March 1804

Lampson (aboard 'Juno')
SF Bay Apr 5, 1808

Tcherepoff's great atlas
1848

Trinidad Head & Bay reduced
from Vancouver's sketch of 1793
(Davidson).

Our first knowledge of any of the tribes north of San Francisco Bay appears in the chronicles of the voyage of Sir Francis Drake written by the ship's parson _____ Fletcher, — for unfortunately the log and personal records of Drake himself, if such exist, have not been discovered. Drake, as well known since the publication of Davidson's researches, beached his vessels in what is now known as Drakes Bay on the south shore of Point Reyes Peninsula in the summer of 1579. He and his men were in daily contact with the Indians for a period of _____ and Fletcher's record constitutes the earliest information we have of any California Indians.

This was followed by voyage of Sebastian Rodriguez Cermeno in 1595
(published by H.B. Wagner in *Monthly Calif. Historical Soc.* Vol. 3, No. 1, April 1924.

Materials toward a paper on
the Indians of Northern Calif-
versonde - to be worked over -
1921 C.M.

DISTRIBUTION AND VILLAGES OF THE INDIANS IN NORTHERN CALIFORNIA

Little is ^{known} recorded of the history of the Indians of
the northern parts of California. ^{while} Their unwritten history
covers thousands of years, ^(except for the records of a few mariners) but our knowledge of them dates back
less than a century and a half. The earliest information we
have relates to the coast tribes, and is to be found in the
annals of ^{sea} voyages, ~~of early mariners.~~

Some of the Spanish galleons ^{flying} ~~on the way~~ between
Mexico and the Philippines sighted the coasts of northern
California, but ^{few} ~~so far as I am aware none~~ of them left any
record of ~~contact with~~ the Indians.

In discussing the history of the contact of whites with Indians of the region north of San Francisco Bay, it is convenient to arrange the material under two heads: (1) explorations along the coast; and (2) explorations in the interior.

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Humboldt Bay

Discovered 1806 by Jonathan Winship (Capt. Zerkow)
called Bay of Resanof

Redescribed 1849 by Dr. Gregg ^{Cowland & Grand Trinity Bos} (published by Wood, 1856).

Visited:

Visited:
 1850^(~~1849~~ - April) Capt. ^{2nd class} Ottinger schooner Laura Virginia & named
 Humboldt Bay. (2^d officer, Capt H. Buhner, ^{captain} entered Bay
 Apr 13. a few days later he killed the schooner in.
 Apr 19. R.K. Wood party, and (unclear) & saw Laura Virginia (killed Apr 1849)
 ?? 1830-31. Wm. B. Ray of Mud Bay Co. (Pub. by Mearns 1882).

?? 1830-31 - Wm. S. Ray of Andover Co. - (probably died 1882).

1850 Eel River (Apr). Braman Bros. ^{of} ² Samuel Mayan entered mouth (prob late
Nand stream Braman - but didn't stick. (Mar or early April)
1850 about May. M. Kyerson (abt Apr 13) 219

1850 *Albertus J. M. Kysser* (abt Apr 13)
See also *Hittell, III*, 827-35; 908, 913, ^{919,} 921, 931.

Klamath & Trinity Rivers (lower Klamath)

1850 Klamath River mouth - Discovered by Capt. G. W. Giddings - (May or April)
 Land partly from Carson and from north a bit middle after 1850 & Buffum
 State to the Trinity. Went to so to Trinidad & red and others & located
 town where the Klamath city. (12 beds 13 D)

1851. Gibbs & McKee 1851
spring of 1851 fairly open the river up from mouth

Bodys Bay -

SF Bay enclosed xfd Portala in 1769
Pedro de S. 1826

The Interior:

1826 - Peter Ogden
Errors of Willies Esqd.

Shofra

?1842 Fremont - Klamath Lake

1851 Gibbs & Tucker

1851 Haffy Camp located (Blends 135) Exact date?

Snider River - add Goldie's Smith's route
1853 Littlest work on Snider River (on north side Randy Co.).

Klamath River (upper + middle) -

1851 Robert Waller located at Winchfield Ship (1851/246/55)

1852 (Fall) - Gil McKee -

Crescent City

1850 (March or April) Cameo, Pargan, Laura Virginia
Anchored ^{in roadstead} 20 up it at Seage where Crescent City now is.
City located in 1852 + started in Feb 1853.

Mad River ^{street}
1849 Dec. Sailed by Seage party (Hittell, 3, 825)
1850 (March or April) - Left Otterpus land party under E.H. Howard

Bear River Humboldt Co.

1856 - Man named Charles Hicks was
attacked + wounded by Bear River Inds
+ later died from his wounds.
An avenging party was found + killed
7 Indians near Griggs Bluff.

misc. / Calif. / E 85

Southern California

misc. / Calif. / E 85

80/18
c

At Needles

Chemeneau: Billy Fisher (mail carrier to old Fort Mohave - good)

Mohave: Abraham Lincoln (ind. police) good
Dave McCormick fine looking good
Mary Columbus (girl of 17) good

San Timotea Canyon

Old Indian woman lives there - May 1930

Santa Barbara

Mrs Riving on Rose St. close to
Healy Ave. Knows old Cecilia
(included)

Nernhall

Old woman Cynphorosa, an old
Cumulus name, lives near schoolhouse
at Nernhall.

man at river her son
Dr Via properly, Cumulus.

Ash Tongva almost word

Tobikhar used for them by Loew + Zatechit.

Niece of ^{Antonio} Don ~~Coronel~~
Mrs. R.N. Hutchinson
(widow of Dr. " ")
Lives at The Palms, Los Angeles
Teaches in Los Angeles schools
Has much information on old
missions + Hist. So. Calif.
used to live at Santa Paula
Friend of Dr. T.S. Palmer
June 1918

Kiche (Q'Quiche')
Ancient Maya (c 1720 A.D.)
- Ronald Olson: clan & society
in Native Am - Univ Calif 1933
370.

Possibly worth while to conf
{ Maya with Quiche ???

A mile or two southeast of the crossing
of the Santa Fe with the Los Angeles and
Salt Lake Railway at Crucero, a couple of
miles southwest of the southwestern corner
of the old basin of Soda Lake (sink of the
Mohave) there are some curious stone
monuments believed to have been erected by
the Indians a long time ago. I am told by
David G. Thompson, who saw them, that they
are arranged in several parallel rows and
that nothing about them is known.

San Diego Inds,

Mrs Harry Conradt
Chmn. of Welfare
San Diego -

Los Angeles

Mrs T. J. Keenan Chmn.

Value to each

Carlos N. Hjar, speaking of long days
at Calif. missions, mentions:

onion - { torregill, trogill } { small copper colored bulb
little larger than cacomite,
also alc. drink

wild tobacco - coyote

kind of cigar - torepa (= need fire?)

a game - el peon (Spanish)

amongst foods, berraco, torogo, tellones,

is lais (wild cherries).
Berraco - "wild fruit with fleshy covering the same as
that of a nut when green". (distil water).

mountain basket } "aguedad"
or pestle - }

Wasp - Jicote; their larvae cabuillas.

Narcotic mixture - Pispibate made of juice of
wild tobacco on calcined pulverized shells
in mortar, to wh. is added powder
of dried is lais (wild cherries). Add water
to make compact almost solid mass.

Little on finger touched to tip of tongue

causes intoxication + sometimes death.

Elliptical sun basket ("hand basket") to
gather seeds - kualigile.

Other plants mentioned:

chico

yarcas

Devil clown - cucusay

Red feathers of bird called Tordos (Spanish?)

lassoo or snood - mete-pie

where is "Double Spring"? (1849)

where was "famous colony of Hjar + Padres"??

B A S K E T S

Bakersfield.

At Bakersfield I called upon Professor and Mrs. Taylor and they showed me Ed McLeod's basket collection, mainly from Kern County. Mrs. Taylor is McLeod's sister. Besides the Kern County baskets they have an old cylindrical jug-shaped basket choked at the mouth and coated on the inside with asphalt. It (and others larger they say) came from caves in the Cuyama mts west of here, and were used by the Indians for storing grain and water. This one is about 15 inches high by 8 in diameter.

These Indians were persecuted and finally exterminated by neighboring tribes, it is said. It is said also that they used to retreat to caves where they had baskets of food and water, and defend themselves thus for long periods.

- *Chen*

MISSION SITES.

--Taylor, *Precis India Californicus*, in Bancroft's Hand-Book Almanac for 1864, 32, 1864 [Edited by William H. Knight].

Spanish name.	Indian name.
San Diego	Nypagudy (Nipaguary)
San Luis Rey	Icayme
San Juan Capistrano	Quanisavit (Quanis Savit)
San Gabriel	Tobiscagna (Tobis canga)
San Fernando	Pashengna (Pasegna, Pasesgna, Pasheekna, Pasch-gna)
San Buenaventura	Miscanaka
Santa Barbara	Taynaya or Haynaya (Janaja?)
Santa Ynez	Alajulapa (Majulapa,
La Purisima	Amuiu (amui, ah-moo')
San Luis Obispo	Taxilini (Tislini)
San Miguel	Chulama (Chulan, Cholan,
San Antonio	Tatchaya or Sextepay (Santapay, Teshaya, Tetachoy, ~~Talana~~)
La Soledad	Sakhones
San Carlos Carmelo	Ekselenas (Eslenes)
San Juan Baptista	Mutxuna (mutsun, Motsum, ~~Mutgus, Montanels~~)
Santa Cruz	Aulintaca (Aulintac)
Santa Clara	Thamiena (Thamien)
San Francisco	Romahumons (Romanans, Ro-mo-nans)
San Rafael	Joktanans
San Francisco Solano	Sonoma
San Jose	Unknown

[Taylor got names from mission books and records and inquiries in the localities.]

[Note.--Additional names or spellings in pen and ink are from other sources.]

INDIANS OF SOUTHERN CALIFORNIA

The following report of Hon. D.B. Wilson to the Superintendent of Indian Affairs was printed in a California newspaper (presumably the Los Angeles Star, although the name and date of paper are not given) and is included in the clippings of the Hayes Collection.

City of Los Angeles, Dec. 20, 1852.

Dear Sir: In compliance with your request of date 19ult., I proceed to give you my views upon the policy most proper to be adopted by the General Government towards the Southern Indians of California. Of them I can speak more confidently than of those in other parts of the State. With suitable modifications the same policy may be found applicable to all.

At present, I must necessarily confine myself to the Indians living on the borders of, or within the district of country embracing the counties of Tulare (in part), Santa Barbara, Los Angeles and San Diego; and particularly to that portion of them who have been for a great many years in mere immediate contact with the influences of civilization.

The Indians thus deserving particular notice are the Tulareños, Cahuillas, San Luiseños, and Dieguíños. All of these were attached to the Missions, more or less.

The Yumas and Mojaves, who also belong to this district, were never much under mission influence -- if at all, as nations -- but must be noticed before I conclude. There are no other tribes of much importance, in the present connection.

(2)

These six nations, (so to call them) inhabit a territory between latitudes 32° 30' and 35° (or thereabouts) with an area of 45,000 square miles. Two-thirds of it is mountain and desert, and not one-half of the rest offers any very strong inducements to attract a dense white population of agriculturists. There are the advantages neither of wood nor of soil and water to tempt American settlers in large numbers farther than 60 or 70 miles from the ocean, even in the most favored county of Los Angeles. Beyond that limit -- with the southern line of the State, the rivers Colorado and Mojave, and a line drawn from the last-mentioned river to the Four Creeks (in Tulare County) for its southern, eastern, and northern boundaries -- the Government might provide all these Indians with a permanent home. . . .

The late Hugo Reid, Esq., a resident here of 20 years, an accomplished scholar, and whose opportunities of knowing the Indians perhaps exceeded those of any other person in the State, wrote some valuable notes and essays upon the languages of the Indians, their ancient customs, and connection with the missions. In his death they have lost a zealous friend, who might have been eminently useful to them at this time. He was of opinion (and so it is generally thought in the country) that the Indians of the South are much more civilized than those in the north, and require an entirely different management.

I. TULAREÑOS

The Tulareños live in the mountain wilderness of the Four Creeks, Porsuncula (or Kern's or Current) river and the Tejon and wander thence towards the headwaters of the Mojave and the neighborhood of the Cahuillas. The present common name belongs to the Spanish and Mexican times, and is derived from the word tulare (a swamp with flags). They were formerly attached to the Missions of Santa Ines, Santa Barbara, La Purissima, and San Buenaventura, in Santa Barbara county, and San Fernando, in Los Angeles county. They are all of one family; there is very little difference in the languages spoken by the several rancherias (villages).

According to the State census, just completed, there remain 606 Indians 'domesticated' in Santa Barbara county -- males, 324; females, 282; males and females over 21 years of age, 364 -- all, probably, claiming affiliation with the Tulareños. From the same source, we learn that in Tulare county there are 5,800 domesticated Indians (males), and females 2,600 -- over 21 years of age 3,787; under 21 years 4,613 -- the white inhabitants of this county numbering only 174.

They speak the Santa Ines tongue.

In all, 2,000 might be brought at first within the plan I will propose hereafter -- to be divided into 2 pueblos (towns).

There is but one Mexican claim upon their land -- at the Tejon, of Messrs. Ignacio del Valle and Jose Antonio Aguirre, to 11 sq. leagues; at least, I have no knowledge of any other.

From the Mojave to the Tejon the distance is about 130 miles; from Los Angeles, 90; from Santa Barbara (say) 70. From the Tejon

to Porsuncula River, 25 miles; and thence to the Four Creeks, 75 miles.

With greater natural resources than the Cahuillas, San Luiseños, and Dieguinos, yet they often descend upon the ranchos (farms) of Los Angeles and Santa Barbara, carrying back droves of horses, chiefly for food. Sometimes they are caught and shot, or hung, on the spot, as happened last July to one of their capitanes (chiefs); but the same night his men drove off all the horses of a valuable rancho, and, in fact, entirely ruined it, for it is not easy to repair the loss of 60 odd hundred horses fit to drive cattle (the loss, I believe, on that occasion.) The people suffer severely from this quarter, in the loss of all kinds of stock; and without redress, as these mountain fastnesses almost defy pursuit.

The main southern emigrant route to the San Joaquin passes through this nation; and it is the principal thoroughfare of our rancheros and the upper country drovers during a greater part of the year. Their exposure to depredations, in their passage, and even to massacre, is familiar to the Government, in some events of the past two years. In one instance, a citizen of this county, who had been compelled to make an unusual delay at or near the Four Creeks, had a thousand head of cattle taken by the Indians, all of which he lost. It must be understood, however, that they were then excited to a temporary outbreak -- fatal to too many citizens! -- by Indians who had fled from the North in consequence of the wars there waged against them by the State Government. With the exception of their frequent forays into the farming country of our lower coast, and an

occasional restiveness they show along the emigrant and traveled route, they get along peacefully of late.

But these are serious evils, and prove that they demand strict attention, and a respectable military force stationed somewhere between the Tejon and Four Creeks, to keep them in order; even if it be thought that they cannot yet participate in plans that would be expedient with the other nations, an opinion to which I cannot assent.

Under judicious treatment, they will not exhibit fewer of the better qualities of human nature than their neighbors, whether Cahuillas, San Luisenos, or Dieguinos.

II. CAHUILLAS

The Cahuillas are a little to the North of the San Luisenos, occupying the mountain ridges and intervening valleys to the East SE of San Bernardino, down toward the Mojave River and the desert that borders the river Colorado -- the nation of the Mojaves living between them and these rivers. I am unable, just now, to give the number and names of all their villages. San Geronimo, San Jacinto, Coyote, are among those best known, though others, even nearer, the desert are more populous. Agua Caliente was latterly a mixture of Cahuillas and San Luisenos -- the connecting link between the two nations, as San Ysidro is considered to be between the former and the Dieguinos. The last chief (proper) of Agua Caliente, named Antonio Garra, is said to have been a Yuma by birth, educated at the mission of San Luis Rey, for he could read and write. His appearance was not that of a Yuma, but there would be nothing strange in finding him a 'man of power' among the Cahuillas and San Luisenos. The village of San Felipe, about 15 miles from Agua Caliente, and always recognized as one of the Dieguino nation, still claims to be closely related to, or a branch of, the Yumas; it uses however, the Dieguino language. Agua Caliente, on the whole, may rather be considered as out of the domain of the Cahuillas, since its chief was shot and the village destroyed, about a year ago. I will speak of it in another connection, hereafter, as it is of some consequence to the Indians.

The Cahuilla chiefs, and many of the people, speak Spanish. Many still claim to be 'Christians'; the majority of them are not, while the reverse is the case with the San Luisenos and Dieguinos.

A great part of the neophytes of San Gabriel, the wealthiest of the Missions, were Cahuillas. Their name means 'master' in our language, or, as some of them render it, 'the great nation'. Their entire number now scarcely exceeds 3,000 souls.

SanGabriel Mission possessed a valuable establishment on the present rancho of San Bernardino. . A large number of them had been gathered here between the years 1825 and 1834. In the latter year,

it was destroyed by the unconverted, and the last tie severed that bound them to their spittitual conquerors. . Sometime afterwards,

Juan Antonio, whose soubriquet is 'General' removed to and kept his village on this rancho, until its purchase last year by a Mormon settlement. He then went 15 miles farther back into the mountains,

to San Gorgonio, another old dependency of San Gabriel, leaving the Mormons in quiet possession of almost a principality capable of sustaining a working population of 50,000 souls. They employ and cultivate the kindest relations with all the Indians, and, I am happy to state, never permit ardent spirits to be sold or given to them.

At SanGorgonio the Indians were brought into contact with Mr. Pauline Weaver, who claims to have a Mexican title, but, notoriously, without any regular, writtengrant. The heirs of ^{Jose} Antonio Estudillo claim the rancho of San Jacinto, the site of another of their villages.

III. SAN LUISEÑOS AND DIEGUIÑOS

For the purposes of this report, the San Luiseños and Diegueños may be considered as one nation, understanding and speaking habitually each other's language, having both been more generally christianized than the other nations, and more intimately connected with the whites. They are a large majority of the laborers, mechanics, and servants of San Diego and Los Angeles counties. Obviously, their present distinctive names are derived from their respective missions, namely San Luis Rey and San Diego. Nearly all speak the Spanish language, and some of the chiefs read and write it. The two nations together are estimated at 5,000 souls, a majority of whom are within the limits of this state.

The villages of the San Luiseños are in a section of country adjacent to the Cahuillas, between 40 & 70 miles in the mountains interior from San Diego; they are known as Las Flores, Santa Margarita, San Luis Rey Mission, Wahoma, Pala, Temecula, Alhuanga (2 villages). La Joya, Potrero, and Bruno's and Pedro's villages within 5 or 6 miles of Agua Caliente; they are all in SanDiego County.

The villages of the Dieguiños, wherever they live separately, are a little further to the south. Indeed, under this appellation, they extend a hundred miles into Lower California, in about an equal state of civilization, and thence are scattered through the Tecate Valley, over the entire desert on the W side of New River. Far on the E side, nothing can live, except bugs and insects, among the dreary sandhills that form the barrier there for the wilder Yumas. Until very lately the Dieguiños have suffered much from the hostility of a populous and warlike village called Yacum, near the mouth of the

river Colorado. They are though to be diminishing in numbers more rapidly than the other nations.

Their villages (known to me) are San Dieguito (about 20 souls); San Diego Mission (20), San Pasqual (25), Camajal (2 villages, 100), Santa Ysabel (100), San José (100), Matahuay (75), Lorenzo (30), San Felipe (100), Cajon (40), Cuyamaca (50), Valle de los Viejos (50). These numbers are given from information believed to be correct.

Pablo Assis, chief of Temecula, claims $1\frac{1}{2}$ leagues at that place, under a written grant; and a claim to the rancho of Temecula is preferred by Mr. Louis Vignes. Eight others of their village sites are claimed by different persons -- San Jose, if I mistake not, by two opposite claims, that of Mr. J.J. Warner and -- Portilla, amounting to 4 sq. leagues. The claim of Mr. Vignes at Temecula amounts to 8 sq. leagues. Agua Caliente is also claimed by Mr. J.J. Warner. From the city of Los Angeles to Temecula is 80 miles; thence to Agua Caliente 35 miles.

The languages of the Diegueños and Yumas bear a strong analogy to each other, if, indeed, they are not one and the same language. The opinion of Don Juan Baudini, whose opportunities of knowing them have been ample, is that their language is the same.

YUMAS

The Yumas range from New River to the Colorado, and through the country between the latter river and the Gila, but, may be said to inhabit the bottom lands of the Colorado, ^(near the junction of the Gila & the Colorado) Here the first missionaries found them about the year 1776-7, and made two establishments which were soon destroyed. They were formed on a plan different from the Missions above spoken of, in this, that the Fathers cared only for spiritual matters, leaving the Indians, after they were baptized, to live in their rancherias and support themselves as before, among the unconverted. Eight soldiers, and as many settlers with their families, formed pueblos. . .

The Yumas are large, well-formed, sprightly and intelligent in their appearance; are inveterate gamblers, like most of these Indians; still tolerate polygamy, but their women have a reputation for chastity. A climate of perpetual summer does not call for much clothing; and as there is very little rain, a house of brush thrown over a few poles answers every want. What was true of their agriculture in 1776 is still true, except that they have added wheat to their products. 'They depend in great measure upon the cultivation of the soil for their support,' says Russell Sackett, Esq., who spent a considerable time among them, 'and although their cultivation is of the rudest kind, receiving little or no attention after the planting, yet their crops mature with an astonishing growth. Their planting season is usually in the month of July, after the waters of the Colorado begin to fall. They then seek those portions of the bottom lands that have been overflowed during high water, and put in the crop. These lands retain the moisture after having been once

flooded a sufficient length of time to produce a crop without further irrigation. The crops cultivated principally are corn, beans, peas, squashes, and melons, all of which they raise with very little labor. Wheat also does well there. It was put in about the first of January, and ripened about the first of June.

GENERAL OBSERVATIONS

Associated with the Cahuillas may sometimes be found the Serranos, and the Indians of San Juan Capistrano with the San Luisenos. I am not prepared to say that the two former are not the same people, to all intents and purposes, at this day. Mr. Reid has located the Serranos along the upper waters of the Santa Ana River, and between the Los Angeles county Indians (whom he calls Gabrielinos) and the Cahuillas. Some of the Serrano women are good seamstresses. The Indians of San Juan -- the finest of the South in appearance, temper, and intellect -- are now nearly extinct from intermarriages with the Spaniards and other more usual causes of Indian decay. Very few of the Gabrielinos are to be met with here now. 'A few,' says Mr. Reid, 'are to be found at San Fernando, San Gabriel, and Los Angeles. Those in service on ranchos are a mere handful. You will find at present more of them in the county of Monterey than in this, excluding the three places named above. Death has been busy among them for years past, and very few more are wanting to extinguish the lamp which God lighted. The Indians from the Northwest coast killed great numbers, years ago, on the islands' (San Clemente and Santa Catalina).

The three or four prominent nations that remain, as above de-

scribed, have different languages, and a different physical appearance in same respects. How far the Cahuilla and San Luiseno tongues resemble each other is a subject worthy of investigation; and Mr. Reid would no doubt have thrown much light upon it, if he had lived to carry out his inquiries. The Tulareños, Cahuillas, and San Luisenos are universally understood to have distinct original languages; but their common knowledge of the Spanish tongue forms their usual means of communication. The use of the last has tended to make them forget the original language. Individuals of the same nation, as a habit, talk with each other in Spanish, seemingly, in preference to the native tongue; often, of course, it must be from necessity, in the poverty of the native tongue, or having forgotten it.

'The languages of San Luis Rey and San Juan Capistrano bear a strong analogy'. I quote a manuscript of Mr. Reid's which I am kindly permitted to use. 'When we come to San Buenaventura, Santa Barbara, Santa Ynes, and La Purissima, we find not only a ^{distinct} different language, but a strongly marked difference in their color and physical appearance, the southern Indians being red, while the others here mentioned, are of a very dark hue, stronger set in their limbs, although less powerful and very diminutive in stature. Some of the young Indian girls about San Gabriel and San Fernando are of a pleasing countenance, well-formed features, and, in many cases, of a light complexion, which is not caused by admixture of blood. Females to the north are of coarse features, and even blacker than the men. I have been acquainted with the lodges up and down the coast for years, and never recollect^{ed} seeing a fair-skinned female without

the blood had been mixed. This has arisen, no doubt, from their having lived principally on the sea coast. Arriving as high as Monterey, we again find the Indians of the same color and appearance as those in Los Angeles and San Diego, but with another distinct language. In the San Gabriel language there is a total absence of 'l' -- it abounds in the Santa Ynes.'

In Santa Barbara, Los Angeles, and San Diego counties, there are nearly 7,000 Indians, excluding the Yumas and Mojaves, and a few petty tribes. Not half as many as the neophytes alone left by the Missions! Still, more than half of those we have are the survivors of the missions. . . .

Between the Tulareños and the others, there is very little intercourse; but likewise, no existing enmity. The Cahuillas, who are the nearest, are separated from the former by a waste of barren ridges, at a distance of 80 miles or more. Of all these nations, it may be said, notwithstanding a little coolness now and then, an individual broil, or even a sudden temporary outbreak between two or more rancherias, nothing happens among them that may be likened at all to a state of war, or to that fixed and lasting jealousy and inveterate hatred ever renewing the strife, as between the Sioux and Chippewas, for example, or the former and the Pawnees.

Their national plays and festivals, gaming, drinking, wandering from place to place, and visiting relatives -- these are their principal excitements, not war. They are at peace with one another.

The Yumas, too, and the Mojaves -- so far as we have any information of them -- are friendly with these nations. There is hardly any doubt that the former were in perfect concert with Antonio

Garra in his insurrection before mentioned. And having spoken of this event once more, I ought to say that it grew immediately out of the collection of State taxes from the San Luisenos and Cahuillas, in part; they were also misled by their confidential advisers, unintentionally on the part of the latter, I am willing to believe. It was an extraordinary measure to have taxed Indians at all, in their present condition, who can so much better receive than give.

Here follows a long and interesting plan for taking care of these tribes by the Government.

The above clippings are filed in the Hayes Collection, vol. 38, pp. 6-10 -- in the Bancroft Library

calmulla

PURSUIT OF INDIAN HORSE THIEVES FROM SAN DIEGO

Doña Juana Machado de Ridington (an early resident of San [2]
Diego), in recollections given to the Bancroft Library, tells of the
pursuit of Indian horse thieves in about the year 1824 in which the
chief Agustin was killed.

"When I was 8 or 10 years old, my father set out in command
of an expedition of 25 men. He was at this time in charge of the
ranch de la Nacion belonging to the Presidio of San Diego. The object
of this expedition was to go in pursuit of Indian horse thieves.
There were at this time 3 Indian outlaws celebrated for their ill
deeds and called Martin, Cartucho, and Agustin. The first and last [3]
were most likely Christian Indian fugitives. I do not know about
Cartucho. He and the other two entered through Jacum. The expedition
reached the entrance of the Jacum canyon, a very narrow place; on the
two hills were the Indian allies. In spite of the fact that the
theft of the horses from the ranch de la Nacion was accomplished by
only the three ringleaders, the soldiers were not able to recapture
the horses although they got where they could see them. My father
and his soldiers had a severe struggle with the Indians. Agustin
seized my father by his braid of hair and threw him from his horse.
Fortunately one of the soldiers (called José Antonio Silvas, better
known as Pico Silvas) rushed to his aid, so that my father was able
to draw his knife and plunge it into the Indian and pull out his
entrails leaving him dead. My father cut off his ears and scalped
him (according to the custom then) which he presented to the Commander
of San Diego on his return. The other Indians fled to the mountains,
and the horses were lost, the only horse they succeeded in bringing
back was Agustin's."

Juana Machado de Ridington, *Los Tiempos Pasados de la Alta Calif.*
[Olden Times of Upper Calif.], pp. 2-3, MS, Bancroft Library, 1878.

Misc. / Calif. / E86

San Joaquin Valley (South)

Misc. / Calif. / E86

80/18
c

misc./Calif./E86

San Joaquin Valley (South)

misc./Calif./E86

30/18
c

Millerton & Ft. Miller

Millerton was the first county seat of Fresno Co.

Fort Miller was evacuated & left 1856.

Hist. Fresno, Tulare, & Kern Cos. Calif. 52.

"In 1863 Col. Warren Alney was sent with a force of U.S. troops to occupy Fort Millerton, owing to a rumor of an uprising in the valley in favor of the Southern Confederacy.

Nothing of the kind occurred - - - soon afterward the fort was abandoned & the buildings sold.

Ibid, 57.

TRIBES ALLIED TO CHALPINCH, CHIEF OF JOYIMA RANCHERIA

Mariano G. Vallejo, Commander in General of Alta California 1836-1842, in his 5-vol. MS History of California preserved in the Bancroft Library, gives the following notes on Chalpinch, chief of Joyima rancheria and the tribes allied with him in his attack on the missions in 1818.

" . . the tribes that inhabit the neighborhood E of Vol I
172 Monterey, which is to say the country comprising Fresno, Tulare, Merced, Mariposa and Kern counties, made an attack against the missions of San Luis Obispo, San Miguel, San Antonio and Soledad. . . At the head of this great uprising was the Indian chief Chalpinch of Joyima rancheria, a man endowed with great perspicacity and intelligence, the terror of the Indians and a great menace to the whites. Chalpinch was a handsome man, but with a stern, resolute and sullen look."

" . . . the forces of Calpinich were composed of the 177 most dreaded warriors of the Bubal, Tachies, Pitchacies, and Notontos tribes."

Mariano G. Vallejo, Hist. of Calif., I, pp. 172, 177, MS, Bancroft Library, 1876.

Tribes of Tulare Co. & adjacent region.

At the time of the entry of whites into the San Joaquin valley the territory comprising what later became Tulare county had a dense Indian population. These consisted of two distinct races, one called the Yokuts, more than 20 sub-tribes of which ranged the country between the Fresno river and the Tejon pass; the other a Piute branch of several sub-tribes living on Mill creek and in Eshom valley.

Among the former were the Ta-chi (whence Laguna de Tache) in the Tulare Lake district, the Ta-lum-ne, of Visalia, the Wik-tsum-ne, near Lemon Cove; other settlements were on Poso creek, Tule river, Deer creek, one near Porterville, one near the forks of the Tule river and one on the present Indian reservation, others at Three rivers, Dry creek, Woodlake, the Yokohl valley, Outside creek, etc.

The Piute tribes were the Wuk-sa-chi, of Eshom valley, the Wo-po-noich and the En-dim-bits. An idea of their numbers may be gained from the fact that the Wik-tsum-ne chief alone could muster a thousand warriors from his own and other Yokut tribes of which he was the ruler...

The Wutchumnas point to Homer's Nose, on the south fork of the Kaweah, as the place of their origin, while the Kaweahs point to the foothill peak near Redbanks, called Colvin's Point, as the cradle of their tribe."

Eugene L. Menefee and Fred A. Dodge: History of Tulare and Kings Counties, p.118, Los Angeles 1913. Historic Record Co.

INDIAN TREATIES, SAN JOAQUIN REGION, 1851

The Daily Alta California, May 29, 1851, publishes a long letter on the progress of the Indian Commissioners in Southern California, by a "very intelligent officer attached to Col. Barbour's escort." The letter is dated "Camp Belt, Kings' River, May 23, 1851, and signed "H". It contains the following paragraphs about the tribes with whom treaties had been made, and the land set apart for the Indians.--

"The treaty, before coming here, was made on the San Joaquin with all the tribes living between the rivers Chow-chil-la and Kings! The principles on which these treaties are constructed, are nearly the same -- bringing the Indians out of the Sierra -- putting them near the foot-hills -- and giving them nearly enough to support them, so that, with a little exertion on their part, they may be comfortably settled for making a living, by agricultural pursuits, the third year. . . .

The nations gathered together on the San Joaquin acknowledge Nai-yak-wah of the How-itché nation, as principal chief. We were disappointed in finding that the Ci-devant famous Chow-chil-las dwindled into insignificance in this Council, but some others have been driven in since by Capt. Boling. The total is probably 3000, and most probably will be known hereafter as the San Joaquin Indians.

On the 13th inst., a treaty was concluded here by Col. Barbour, Indian Commissioner, with all the nations living between King's River and the Ka-wee-ah on the sides, and

Indian Treaties, San Joaquin region, 1851

and the Sierra and Tache Lake on the ends -- principles of the treaty the same as previous ones. These are the most numerous tribes we have yet met, numbering per estimate -- by the way the most accurate yet made -- 4120 souls. Martin, of the No-to-no-tos on Kings' river will be their principal chief. He has as fine a countenance as I have yet met on the hills.

.

The territory set apart for the Indians is as follows -- Commencing at the bottom of the foot-hills on the Chow-chil-la, running southeasterly in a straight line near along them to Table Mountains on the San Joaquin; from thence a straight line runs nearly in the same direction by the eastern base of Lost Mountain, a pilot knob on the left bank of Kings' river; till it intersects the Ka-wee-ah; all lands between this line, the last 2 rivers and Tache Lake, and all southwest of the line to points 21 miles distant on the rivers Kings', San Joaquin, Fresno, and Chow-chil-la. . . . "

Daily Alta California, May 29, 1851.

Unidentified Rancherias of the 'Tular' [tule region]
mentioned in Mission Books of Santa Cruz , San Antonio,
and La Soledad Missions. Names in brackets indicate Mission
books where these rancheria names are mentioned.

Assim [Santa Cruz]

Casspeelm [San Antonio]

Chuyat [San Antonio]

Coioche, N of Soledad Mission

Coosica [Soledad]

Esstaquel, Eztaquel, Elstaquel, E of San Antonio Mission

Itemai [San Antonio]

Guimilch [Santa Cruz]

Japayan [Santa Cruz]

Luce [Soledad]

Macauelo, Maauelen, 30 leagues E of San Antonio Mission

Mallin [Santa Cruz]

Nounou [San Antonio]

Uyanea [Soledad]

Peassa or Paassa [San Antonio]

Quitsatse, [Soledad]

Quonecha [Soledad]

Sagun [Santa Cruz]

Siguiemit [Soledad]

Siguisnil [Soledad]

Taiyla, N of Soledad Mission

Tape [Soledad]

Tejas [Santa Cruz]

Teusatsu [Soledad]

Tsanechán [Soledad]

Tucsúctuas [Soledad]

Uesas [Soledad]

Yaviqui [Soledad]

Yyaaca [Soledad]

Yyix [Soledad]

9 other 'rancherias of the tular' mentioned in these Mission
Books are Yokut, and are on Yokut tribe list.

UNIDENTIFIED TRIBES

SAN JOAQUIN VALLEY (South)

No-nous -- So. part San Joaquin Valley (vicinity Kings Riv?)

Lihuanhilame

Quihuame

Hualo Vual ?

Chamuasi

Cutucho

Capatan

^a
Eccaa

Xayuase

misc. / Calif. / E 87

Santa Rosa Area

misc. / Calif. / E 87

80 / 1 2
c

Katch'-ah-we'-chum-mi = Kanamara.

Healdsburg on Russian River, south to Santa Rosa and Sebastopol.

North of Russian River reflected by subtribe called We-shat-tum'-mi who extend to & occupy Wol-hol'-le Valley (= Gualala Valley).

Old Sebastian, chief of the Katch'-ah-we'-chum-mi, still lives at Sebastopol (on Kelly ranch, 1 1/2 miles NE of Sebastopol). Had a long talk with him & his family today. His father was a Pitahuma Indian (Pet'-a-loo-meh'-chah); his mother a Katch'-ah-we'-chum-mi from Healdsburg. The old man is blind, but stands & walks very upright. His daughter married a man ("Bill") of the We-shat-tum'-mi from Wolhol'le, who lives with them at Sebastopol. August 1905.

We-shat-tum'-mi

^{Gualala}
Wolhol'le Valley & thence south to Russian River, where replaced by the Kanamara Katch'-ah-we'-chum-mi, who speak essentially the same language & who are regarded as the same people. The latter subtribe ranges from Healdsburg south to Santa Rosa & Sebastopol.

The territory of this tribe reaches westward on Russian River about 6 miles below Healdsburg, where the territory of the Lower Russian River or Duncan Mills tribe (Yah-to-yah Kah-chi'-ah) begins & extends westward to the coast. On the coast it reaches only to Santa Rosa and Sebastopol.

Told me by men of both We-shat-tum'-mi and Katch'-ah-we'-chum-mi at Sebastopol Aug. 12, 1905.

Ki'-e-nam'-mah.

Name in Hoo'-koo'-e (Bodega Bay) language for tribe living east of Freestone & at Sebastopol. Told me by "Bill Smith", a Hoo'-koo'-e at Bodega Bay, Aug. 23, 1905.

Ki'-e-nah-mah'-ko

Ki'-e-nam'-mah

Tribe living in valley about ^{Santa Rosa} ~~Freestone~~ & Sebastopol &c

Name given me by Hoo'-koo'-e.

Aug. 1, 1905

Kanamara = Kah'-tah-we'-chum-mi
Russian River Indians. ①

D. M. Adams of Bakersfield tells me that his father lived in the Healdsburg region for 36 years, beginning in 1856.

During the early part of this period there were 2 ranches of Indians near Healdsburg. One, about a mile up the river (right where the river comes out of the hills & immediately opposite an old adobe ranch house - the Fitch house. The ranch was on the NW side of the river and comprised about 40 Indians.

The other ranch was about 3 miles lower down (2 miles below Healdsburg) & was on the east side of the river, on Dr. Brumfield's ranch.

Russian River Indians. Adams ②

It contained about 200 (or more) Indians. The chief was an old Indian named Ventura. Besides being chief of this ranch he seemed to control the Indians over a considerable area.

In the fall of 1858 (or about that time) the Brumfield ranch gave a famous Fiesta, which lasted about a month & was attended by about 5000 Indians, said to come from as far south as the Colorado Valley, as far east as the Sacramento Valley, & as far north as Humboldt County - the last mountain however.

There were feasts & dancing every night & white men came long distances to see the show.

Russian River Indians Adams ③

The Indians dancing were nearly naked & painted on faces bodies & legs with red blue & white paint made by themselves. They were feather headdresses & had much feather work.

The fiesta culminated in a theatrical performance, which was announced a long time in advance.

A dressing room was arranged by hanging blankets from willow trees. The play was a love affair in which two men courted the same woman.

The men had several sham fights during which the women usually got between & tried to separate them. This was repeated again & again & became tedious.

Russian River Indians. Adams ④

During its continuance the spectators were arranged in 2 groups - the men on one side, the women on the other. The men shouted & whooped; the women cried.

Finally the woman chose one of the two men, whereupon the other man pretended to kill her by thrusting a spear, armed with a large stone blade, through her heart. She fell over & died. Then the two men fell upon one another & fought till both were killed.

This ended the fiesta & the visitors went home next day.

Rancheria on Mark West Creek.

D. M. Adams of Bakersfield tells me that when he lived near Healdsburg in the 60ties there was a small Rancheria (say 10 or 12 families) on the south side of Mark West Creek about 3 miles above its mouth, on the ranch of the Smiths.

Calpella Rancheria.

D. M. Adams tells me that when he was a boy & lived on Russian River near Healdsburg there was a large Rancheria at Calpella - which was the name of the chief. This was in the 60ties or 70ties.

Dry Creek Rancheria, Sonoma Co.

D. M. Adams tells me that when he was a boy (in the 60ties or 70ties) there was a rancheria on the headwaters of Dry Creek, about 40 miles NW of Healdsburg. They cultivated a little corn.

Henry (Hosinlian of Healdsburg)
(told) Kah'tah-we chum'mi

born at Santa Rosa but came
east to Healdsburg.

His wife born Occidental &
should be tried for Ah-kum-tit-tah.

His wife's mother Alexander Valley
Miguelina.

Healdsburg

Old Indian named Fernando
lived with granddaughter "shown
Healdsburg" - Does not speak English
Died in 1821.

Kah'tah-we chum'mi (Monale Reh)

Family ranching at Fulton --

On Mark West Cr. -- --

On Mill Creek -- -- Ah'mah-mah'-kim ke-wah'-le

Sebastopol Reha -- -- Bah-tik'-la chow'-we
tribe E to Santa Rosa & N end of
Sonoma Val

Santa Rosa town originally further east. Moved W when RR came.

Healdsburg Kah'tah-we chum'mi:

The first man of the First People. Do'-we chop-tai.

His Grandchild, named Kah'teh'-wah'-doo'-chahp-tai, made all the animals, birds
and everything.

Ten { We'-shum' tah'-tah ^{tribe}
Kah'tah-we chum'mi of Healdsburg region and the
Sebastopol & Santa Rosa Indians all speak essentially
the same dialect.

Santa Rosa, Sebastopol & Mark West same language.
(Told me by Healdsburg Indian
son)

b h

POMO BANDS AND VILLAGES ON OR NEAR THE LOWER PART OF RUSSIAN RIVER

(Information from Frank Carillo, a Healdsburg Pomo) 1919-*can*

Kaht-ah-we-chum-mi--Band and rancheria on SE side of Russian River at Healdsburg, near the site of a former lake called Kaht-to-we. (This name I had previously obtained in 1905 in the form of Katch-ah-we-chum-mi).

Yu-go-chum-mi--Band formerly living at or near Sebastopol(*or w*)

We-shat-tum-mi
(or We-shat-chum-mi)--Location uncertain.

See later information -

Cainemeros

In 1824 Friar Amoroso founded the mission of San Rafael.

In 1829 he made an excursion northward in company with Jose Cantua.

"He came to the territory of the Cainemeros tribe of Indians, who resided on the river Chocoalomi, the Indian name of ^{what} ~~which~~ is now Santa Rosa creek. At the rocky point opposite the 'old adobe', a mile and a half from the present town, he captured an Indian girl, baptised her in the stream and gave her the name Santa Rosa."

—Robert A. Thompson: Historical & Descriptive Sketch of
Sonoma Co. 70, Phila. 1877.

GALLINOMEROS (=KAINAMEROS)

(Bancroft, Native Races of Pacific States, Vol.
I, 1874.)

Tribe located	pp. 362, 449
Dwellings	p. 372
Chieftainship	p. 386
Killing of aged	p. 390

GALLINOMEROS

Mythology.

Bancroft, Native Races, Vol. III, pp. 85-86, 1875.

KANGAROO RATS ON RUSSIAN RIVER, CALIFORNIA

Indians of the Healdsburg region on Russian River tell me that Kangaroo Rats (Dipodomys californicus) are fairly common there and that some years they are very abundant. They tell me also that at times of high water hundreds are drowned out of their burrows on the lowlands and carried away by the current, taking refuge on little islands in the river. Here the Indian boys hunt for them, at times killing large numbers. The meat is excellent eating. - cum

STEPHEN POWERS' GALLINOMERO VOCABULARY

{ LOWER RUSSIAN RIVER
&
SANTA ROSA PLAINS

The following Gallinomero vocabulary by Stephen Powers is one of several MS vocabularies by Powers bound in Haye's Scrapbook of Indians of California, Bancroft Library.

Gallinomero Vocabulary -- Lower Russian River & Santa Rosa Plains
(Arranged after your list of words)

1. Man	ataboonya boonya chuboona	
2. Woman	bai, baaiyah baiya	
3. Boy	Ootu	
4. Girl	mataweyaye	
5. infant	ootu	
6. My father (said by son)	ahmen, ahmedde	
7. My father (said by daughter)	" "	
8. My mother (said by son)	owkatchey (totcheday mother)	
9. My mother (said by daughter)	" "	
10. My husband	owkataboonya	
11. My wife	owkeyboi, owkeybai	
12. My son (said by father)	owkootu	
13. My son (said by mother)	"	
14. My daughter (said by father)	owkey mataweyaye	
15. My daughter (said by mother)	"	
16. brother	nadeh	
17. Greater brother	bateh nadeh	
20. An Indian	ataboomya, cha (In composition)	

Powers Gallinomero 2

21. People	atata, Pomo (in Pomo dialect) callecha white man	
22. Head	shinna	82. Water aca, ca (ca in Pomo dialect)
23. Hair	haey	
24. Face	hoomateh	84. Earth, land nante
27. Eye	hoocy	85. Sea acata
30. Tongue	hibba	86. River bidacha
35. Hand	tana	87. Lake cahto
45. Toes	seah	88. Valley ki (Pomo dialect)
46. Bone	boha	92. Stone, rock cabeh
47. Heart	boat	96. Tree calleh
48. Blood	achet	97. Wood moosoo
50. Chief	atopte	100. Grass cadeh
52. Friend	acan	101. Pitch pise chome chadela (in Pomo dialect)
53. House	atcha	105. Dog. hiyu
56. Bow	shemey	108. wolf coyete doney
57. Arrow	tsuuh	
64. Sky	beecey	110. Deer beesheh
65. Sun	hada	118. Snake moosalla
67. Star	Camhun	119. Rattlesnake mohte
68. Day	mahji	120. Bird tseeta
71. Evening	duellato	127. Pigeon tabata
76. Wind	ihuaja = wind blows	
79. Rain	bahtse	128. Fish asha
80. Snow	saytu	131. Name chachmo
81. Fire	oho	132. White calleh

Powers Gallinomero 3

133. Black	shakam
138. Great, large	bata, ta (in composition)
139. Small, little	ootu, ootugen
140. Strong	yasich
142. Young	ootu
143. Good	codu, ah
144. Bad	bishitoo
145. Dead	calla
147. Cold	catseda
148. Warm, hot	chottan
149. I	ah, ahto, ahta
150. Thou	ama, meto
151. He	wemo, weme, weba, weban
152. We	aya (?)
153. Ye	meto
154. They	teh, wemo
155. This	mamo
156. That	"
158. Many, much	tiedjawa
159. Who	chacka? (interrog) (relative wanting)
160. Near	shebal (Pomo dialect)
162. Here	male, mahle
163. There	nale
164. Today	benta
165. Yesterday	hoon

Powers Gallinomero 4

166. Tomorrow	cadu	199. To love	tudawa
167. Yes	heo	200. To kill	matemana
168. No	teh	203. To go	hoalye
169. One	cha	204. To come	huoduna
170. Two	aco	205. To walk	owadeh wadduna (same as 'go' in past & future tenses)
171. Three	mesibbo	206. To work	tajelayneke
172. Four	meta	207. To steal	dapomen
173. Five	tooshuh	208. To give	ichkana
174. Six	lancha	211. To cry	meeneh
175. Seven	latco		
176. Eight	cometa		
177. Nine	chaco		
178. Ten	chasuto		
182. Thirty	mechasoot		
189. One Hundred	chawado		
190 One thousand	chawe (?)		
191. To eat	chucha		
193. To run	pekeina (chop)		
194. To dance	coha		
197. To speak	kwar (say)		
198. To see	chaduna		

Powers, Stephen, Gallinomero Vocabulary, MS, in Benjamin Hayes' Scrapbook of Indians of California, Bancroft Library.

Note: The above vocabulary is found by comparison with a MS by Powers to be in his own handwriting. It is only a part of the vocabulary published in contributions to N. A. Ethnology, III, 494-502; the spellings in the two vocabularies are entirely different and in several instances the definitions themselves are different.-- S.R.Clemence, 1917.

"The important tribe of the Cainameros, or Santa Rosas, had long been at peace with their neighbors, but having taken upon themselves to recover some horses stolen by the Sotoyomes, were furiously attacked by the latter tribe, who killed and wounded a large number of them. They appealed to Vallejo, their ally, and he quickly responded, defeating in a ^{warm} ~~long~~ fight and driving back into the Geyser hills the Sotoyomes almost exterminating the band. A treaty of peace with seven chiefs followed this outbreak and this ended the Indian internal troubles. Although Zampay, head of the Yolo tribe, and Tobias, chief of the Guilicos Indians, tried to stir up trouble."--

Tom Gregory: History of Sonoma Co. p. 54, Los Angeles, 1911.
Historic Record Co. Pubrs.

✓ Kanimara = kah'-tah-we chum-mi

INDIANS ON NORTH SIDE OF SAN FRANCISCO BAY;

" The Indians living in the valleys immediately on the north shore of the bay, were the Tamales and Canimares, in Marin and Sonoma Counties, ~~Calif.~~. The Canimares had large rancherias in Santa Rosa plains, at Bodega, on Russian River, and in Petaluma and San Rafael valleys. This tribe, as we are informed by Capt. John^{B.}_A R. Cooper, a pioneer of 1824, were considered to have numbered prior to 1820, in their different rancherias, not less ~~than~~ 10, 000 souls. When Capt. Cooper settled the Molino Rancho in Santa Rosa Valley, in 1834, there were living in his neighborhood as many as 2000 Canimares. The Tamalenos their friends and neighbors were commanded by an old chief ^{named} ~~called~~ Marin."--Taylor, Calif. Farmer, Vol. XIII, No. 4, March 2, 1860.

Taylor was in error as to the territory of the Canimares (= Kanamara), as they did not reach south to Petaluma (Mewan territory) or west to Bodega (also Mewan of Olamutles tribe). - can

AUGUST 12, 1905 SEBASTOPOL

{ Kanamara
~~YU-GO-TUM' MI~~ or Katch'-ah-we'ch
chum-mi.

When walking north of town (Sebastopol) came to 2 Indians (father and son) chopping wood. They had dug out and cut down a couple of medium sized valley oaks (lobata) for which they are paid \$1.50 a cord for chopping and splitting. They put up about a cord a day. At noon I went home with them (a small rough board house) and ate dinner with them. This man has a wife and children and lives with the old chief Sabastian, with whom I talked for sometime. The old man is blind. They say their tribal name is Yu-go-tum-'mi or Katch'-ah-we'-chum-mi and that their territory embraces the country from Healdsburg on Russian River south to Santa Rosa and Sebastopol. ~~The son-in-law~~ belongs to a branch of the tribe named We-shat-tum-mi and formerly lived in Walholla^[= Gualala] valley. They gave me for dinner some bread and excellent mutton stew, and some horrible substitute for coffee which was flavored with Chinese sandalwood. They had no sugar. I got from them an incomplete vocabulary including the names of a lot of mammals and birds and reptiles and trees and shrubs and other plants.

These people live on the Kelly Ranch. Another family lives on the Walker ranch.

misc. / Calif. / E88

Sacramento Valley

misc. / Calif. / E88

30/18
2

Indian Material - Sutter Co.

① Taken from Rept. of
Adam Johnson, Ind. Sub-agent,
to Supr. Interior 1850:
[Sen Doc 1, 31st Cong, 2d Sess. 1850]

In 1850 Johnson traveled thro
Sacto Valley & visited 10
distinct tribes, as follows:

Hocks, O-lip-pas, (Bogas),
Ho-lil-li-pah, Yubas,
Erskins, Ma-chuck-nas,
Cush-nas, Tagus, Nim-sus.
(Names, localities, nos. given)
P. 13.

Leila Bidwell locates the villages in wh
is now Butte Co as follows:
Yubas, Seshums, Hocks, Yukulmes,
Olashes.-----

Indians Sacto Valley. ✓
② ✓ = checked with file.

Hocks. Located upon Hock Farm, near
old residence of Cap^t Sutter; 80 to 100.

Yubas. At or near junction Yuba with
Feather; ^{about} 180.

O-lip-pas. On Feather R, about 32 mi
above mouth; about 90 ~~to~~ 100.

Bogas. Short dist. above
O-lip-pas, opposite side river,
about 70.

^{Curled}
Ho-lil-li-pah. Base of mts. near
Feather R; about 150.

Erskins. Butte Creek, near Neal's
Rancho; 80.

Ma-chuck-nas. In the valley, near
Patter's rancho; 90.

Cush-nas. In the mts. on South Yuba,
about 600.

③ ^{Curled} Yukulmes, situated 3 mi. below
Hock Farm. ^{Curled}
^{H/} Olashes, located about 1 mi. above
Nicolaus, ^{on the west bank of FR}

No permanent villages were
located on the eastern bank of
the Sacto R. on acct of the lands
being subject to overflows. There were
no other tribes in Sutter Co, altho the
• ^{Curled} Colusi, • ^{Curled} Captis, • ^{Curled} Mellys, and
• Kymatino ranged thro the
Country around the Buttes.

In Yuba Co, on the site of
Marysville, was a village of Inds
called the ^{Curled} Nemals. It was of good
size & populated by about 100 Indians.
When Cordua settled there, some of these
Indians located on the E/s of the Yuba

Orbit of Mayville was village of
Inds called Memals [what is this word?]

Tomchas ---- Honcutts ----

Here follow quotations from
Delano, Fremont, Powers,
Schroeder, Taylor.

— Hist. of Sutter Co, 13-14, 1879.
by Wm. H. Chamberlain & Harry L. Wells,
Pub. by Thompson & West, Oakland.

"The following are noted by authorities on
Indian history: 'The Oleepas lived on
Feather R, 20 mi above Myp. (Delano:
Life of the Plains.)

'The Yubas or Yuwas lived on Yuba R,
a trib. to Sacto. (Fremont: Geo. Mem)

'The Meidoos & Neeshehams were on the
Yuba & Feather Rivers. As you travel S from
Chico the Indians call themselves
~~Forest & Stream, 178, Feb. 7, 1914.~~
Meidoos, until you reach Bear R; but

Tagus. Also in the mts. above
headwaters of Butte Creek, no.
unknown.

Nim-sus. Also in mts. near
(Nim-sus)

Tagus tribe; no. unknown.
[Ref. see above]

Gen. Bidwell. locates the
villages in what is now Sutter Co.
as follows: -

Yubas, where Yuba City is now
situated, numbering from 100 to 125.

Seshums, located in Shanghai
land of the Feather river, between Yuba
City & Hock Farm.

Hocks, located near Sutter's residence,
was the largest village in what is
now called Sutter Co.

(in 1843).

The Tomchas were located a
little above, on the E of Feather
R, but not immediately on the banks.
The dist. from the mouth of Yuba
R was about 2 mi, & from
banks of Feather about 1/2 mi;
they numbered about 50.

The Honcutts ^{crossed} were located on
E bank of Feather R, just below
mouth of Honcut Creek, & comprised
about 150. [On S branch of
Honcut & scattered thro Brown's
valley region, in little villages with
one principal village, were a
large no. of Inds. with no particular
tribal name. There were several
small tribes of Indians living between
the Bear & Yuba Rivers, & one large tribe,
who occupied the country from the
foothills to Nevada. These Inds
spoke a different language from

Jules Remy, writing in August 1855, states that ~~about two days' journey~~ from Sacramento, when ~~traveling east~~ ^{by between Texas Hill and Herman Island} he met some Indians. He describes them as follows:

"We came upon a small Indian encampment, composed of huts formed of willow branches stuck into the ground, and affording imperfect shelter from the rays of the sun. These Indians, who belong to the tribe called Diggers by the Californians, were busy cooking. They are a silent race, the women especially, who besides are hideous and far from clean. The food they were preparing consisted of elderberries, and of very small flat fish salted and dried. We saw an infant so thoroughly swaddled in turf that it could stir neither hand nor foot. One of the savages spoke a little English. He showed us, with a sort of pride, a bottle of villainous brandy, a liquor which all savages are too eager for, to admit of their being easily civilized. The arrows of these Indians are adorned with feathers and tipped with

Midu

Lt. George H. Derby, writing in November 1849, states:

"There are two rancherias of Indians upon the Sacramento, one upon Butte Creek, three upon Feather River, and one upon Bear Creek (about 10 miles above the post), which have come under my observation. All of these together must contain something under 1000 individuals, men, women, and children. I was informed that upon the Upper Feather and Yuba Rivers were some two or three thousand living in the hills, but whether belonging to the same tribe with those of the valley I could not ascertain. All that I have seen appear equally ugly, harmless, and inoffensive; but, being perfectly barbarous, and as I imagine, more from instinct than reason, they are liable to commit, at any moment, some unexpected outrage, for which neither themselves nor any one else can assign a reason."

--Derby & Williamson: Geology and Topography of California. 31st Cong. 1st Sess. Senate, Ex. Doc. 47, p. 15, 1850.

2

a sharp-edged flint. They use these weapons to kill the hares which abound in the neighborhood. The Diggers have a large slit in their ears, through which they pass a stick decorated with porcelain beads or crockery of all colours. This ornament gives a singular expression to the countenance. Among the aliments of these savages I observed a paste of meal, seeds of conifers, and different sorts of not over-relishing fruits."

--Remy and Branchley: Journey to Great Salt Lake City, I, 14, 1861.

Sacramento Val. Inds

Hinds, Botany of Mrs. Sullivan
in 1837 trees of Sac 2 Inds
"lighter than firs at the base
I of valley base &c
La Jolla Silva 209, 1908

Look up original

Hinds Botany Vol. not seen

1932

Tule River Reservation April-May-June

Teacher: C.C. Sheward (leaves June 10).

Now on Reservation:

{ Ko-y^{te} - Old Dick Francisco { His original home - many miles below Hot Springs
Che-t^{te}-tik-no [as] tcha 8 or 9 miles from Tule River Res.
Punkalache lived on ^{upper} ~~lower~~ Cr. low down (edge plains) Ft. hills region (lower
Wife: ^{Louisa} Pung-ka-lä-che. also Dan Williams. { part of upper White River.
Little Punkalache on Bear Cr
Small Pallygama " "

{ Yow'-lan'-che -- Philip Hunter (worker) { also
Their territory included both branches of Tule River + reached down to or nearly to Porterville and Lindsay. Their main summer camp was at Painted Cave (or rock).

Pah'-lay'-yā-me -- ^{Soto.} Stew (2 m East) (worker 2 days) { Father Pahlayamma
Mother Yowalmanne

{ Yowelmanne - { ^(across riv. near)
Leo Silvus
Wife of Annie || Ross Ellison (interpreter) mixed blood

"Tehones" -- many.

Anthropologist Newman of Chic. Univ. "Carnegie"

{ Here last yr + 2 mos. Worked mostly with
Ross Ellison (a Tejon) mixed blood + Yowelmanne, daughter + unmarried daughter of Tule Res.

{ Jose Vera & wife (both old) lives up hill above Painted Cave
Wife from Yow'lanche & takes it best + sweetest of all.
Jose orig Tejon Yowalmanne + but informed on Tejon - Bahnsfield region.
Worked with Krasner + with ^{Dr.} Harrington

Yowlanche call Kern Valley tribe 'Pit'an'ishah' (=Tubate lobelä).

Bob Felis (old & sick) talks Yu-wä'-kal-le and Yow'-lan-che.

In September 1849, Lt. George H. Derby states there were two rancherias of Indians on the west bank of Sacramento River, near the junction of Butte Creek. The rancherias contained about 200, male and female. He says: "They subsist, like those already noticed, upon fish and wild grapes in the summer, and acorns and pulverized grasshoppers in the winter season, and appeared peaceably enough, but very disgusting to behold, being almost without exception stark-naked and excessively filthy."

--Derby & Williamson: Geology and Topography of California. 31st Cong. 1st Sess. Senate, Ex. Doc. 47, p. 11, 1850.

In September 1849, Lt. George H. Derby and his party of engineers encamped on the southeast bank of Feather River, 6 miles below junction of Yuba River, and immediately opposite Sutter's Hock Farm (which is on the west bank of Feather River). Derby states: "About 200 yards above the farm house is situated a rancheria of Indians, some 300 in number. This village consists of about 20 mud ovens, partly above and partly below the ground, with a small hole for egress in the side. They had just commenced the collection for their winter stock of acorns, and had many high baskets, containing probably 40 or 50 bushels of this species of provender, standing about. They were mostly naked, and kept up a dismal howling all night as a tribute of respect to one of their number who had departed this life on the day previous."

--Derby & Williamson: Geology and Topography of California. 31st Cong. 1st Sess. Senate, Ex. Doc. 47, p. 9, 1850.

Kinkla (Wintoon Stock):

Mentioned by Emmons & Ringgold of Wilkes Expedition in 1841.

They ^(Kinkla) were encountered in two places about 100 miles apart on Sacramento River.

1. Aug. 31, 1841. A short distance above Marysville Buttes, and doubtless ^{Koroo} ~~(Paktin)~~. See Wilkes, Vol. V, 188, 1845.

2. Oct. 10, 1841. At head of Sacramento Valley. Doubtless Wintoon proper. Ibid, 242.

LIMITS OF THE TEHAMA TRIBE

Joe Brown of Tehama, who ~~however~~ states that he is of mixed blood and not an original member of the tribe, says that the former territory of the tribe extended from near Redding on the north (he does not know exactly where) south along the west side of Sacramento River to a point locally known as Squaw Hill about 12 miles south of Tehama; and that it extended along the east side of the Sacramento in a strip only a few miles wide, ~~where~~ ^{lying on the east} it abutted ~~against~~ the territory of the warlike Nosse.

He says that all members of the Tehama Tribe are now dead and that he does not know the proper name of the tribe.

Their language was related to Nöm-lakke + Wi-lakke. - C. M. Nov. 1919,

Possum of Sonoma

Found at Kenwood, Sonoma Valley -

Patrim from Zrimus + Grand Id.

Some at Meridian, ~~Subba~~ Co.
(1906)

M. Camille de Roquefeuil, Commander of the 'Bordelais', a ship trading on the NW Coast and in Calif. from Sept. 1817-Dec.1818, in his 'Journal d'un Voyage autour du Monde' (Paris 1823) reports a conversation with Luis Arguello on the Great Valley of California and its Indians. Roquefeuil writes as follows: [1:158]

"I went to the Presidio in the morning [August 8, 1817] and talked with Don Louis, among other subjects, about the interior of California and the Indians who live there. He had ascended 50 leagues from the mouth of the San-Sacramento River, which, like the San Joaquin, empties into this bay. The former comes from the northeast; the latter from the southeast. He assured me that he had found 7 or 8 tributaries as far as he had gone up the San-Sacramento. This river varies greatly in breadth, its bed being 2 to 3 miles in some places, and in others reduced to a mere cable's length [about 213 yards]. In the rainy season it often overflows and on either side covers an extent of flat country to 3 or 4 leagues from its mouth. This part, marshy and full of lagoons, is inhabited by fish-eating Indians. The interior is extremely fertile . . . The savages, in spite of the inferiority of their [159] arms (bow and arrow) resist the parties which the Spanish send there at long intervals. If they learn

2

of their approach, they abandon their villages, which are almost always found deserted, or occupied only by the old people who have not the strength to flee. They shoot from ambuscades at their enemies and try to surprise them. On these incursions (whose purpose is usually to find native deserters from the missions) the Spaniards rarely lose a man, their leather coats protecting them from the arrows of the savages."--

Translation, Camille de Roquefeuil, Journal d'un Voyage autour du Monde, I:158-159, Paris 1823.

Wm. Isaao Justin, who came to California in 1845, in Recollections given to the Bancroft Library, tells of an engagement which Col. Fremont had with the Indians of the Sacramento River.

In the spring of 1846 " a man called Juliet had a ranch about 30 or 40 miles N [of Sill & Lawson's ranch] on what is now called Cottonwood Creek. His cattle and hogs were running round and annoying the Indians by eating up the food. The Indians determined to get rid of Juliet and told him to go, but he told them that by writing on a piece of paper or a leaf and blowing it away, he could get all the white men he wanted. His threats were of no avail. He was told to leave or he would be killed. Taking advantage of the night, he left and made his way to Sill & Lawson's where Capt. Fremont was at the time with the U.S. Exploring party. The settlers and those of Fremont's party that desired, started out after the Indians. We had a slight brush with them, and easily defeated them. Capt. Fremont in the engagement came near losing his life. When we arrived at Julien's Ranch on the Sacramento River, the Indians quickly formed themselves into a line of battle, but as soon as we got within rifle shot, they began to fall apart; their arrows thrown against us were harmless on account of the distance. They took fright and run. Some

made for the river but the majority took the plains near the foothills. Kit Carson and the Delaware Indians who were with Fremont followed those who took the plains, and being mounted, they literally tomahawked their way through the flying Indians. The rest of the party stationed themselves on the bank of the river and kept up a continued fire on the Indians who had gone into the river and were swimming across. The Indians killed was somewhere between 600 and 700 by actual count. I am speaking of those killed on land as we could not count those killed in the river, but I have no doubt there was fully 200 or 300 more."

Justin, Wm. Isaao. Recollections of Early Days in Calif., MS, pp. 3-5, Bancroft Library, 1880

John A. Sutter in his Diary of Events from 1845-8 gives the following names of Indians who worked at Sutter's Fort or who came there for one reason or another.

Agustin (Muquelumne), 146

Aranaj

Antonio (Chief of Sewamney), 72, 85

Benjamin (Alcalde), 158

Boile, 4

Butchi, 201

Carlos (Chief of Tawalemneys), 56

Chalabeage (Chief of Kishimo), 82

Chave, 82

Chenuo, 4

Chipcha, 4

Chulte, Chulty, 68, 164

Chupuhu, 201, 70

Comock, 59, 85

Cornelio (Chief of Tawalemneys), 56

Cornelius (Chief of Sohonomney's), 56

Dolosia, 4 ; Dolosheye (Sagayacumne), 120, 164

Dolohuik, 77

Dolojue, 4

Domash 66

Dyonilo (Sywameney alcalde), 59, 72, 80, 95

Emil, 4

Felipe, 95

Florio (Lakissimney chief), 56

Gasto (Ochejamney), 113

Guadalupe, 108

Guillermo, 69

Guyanas, 82

Harbing (Chief of Lapotatomney), 80

Helleno (Muquelemney), 68, 93, 204

Halueige, 70

Hashty, 77

Henriques (Sololomney), 104

Hincoy (Wapomney chief), 59

Holga, 82

Hockmula (Sagayacumni), 120

Homobono, 68, 77, 82

Hua, 104

Huguishe, 4

Hutchumney, 63, 82

Joaquin (Muquelemney), 69

Ignacio, 85

José Jesus (Chief of Chapesimney), 94, 95, 99

Lambacca, Hock chief

Lanchess (Wetza), 4

Leska, 95

Lorenzo, 85

Marcelino, 85

Maximo, 66, 134

Mayan (Chief & Alcalde), 59, 66, 82

Nerio (Chief & Alcalde), 59, 66, 74, 77

Oite, 211

Olal, 9

Oloi (Olash chief), 197

Olimpio, 108, 141

Omise, 95

Otuth (Bushoney), 80

Pablino (Walayonne ?), 211

Pachatu (Newutchumne chief), 106, 180, 188

Palaise, 4

Pamela, 178

Petok, (chief & alcalde) 59

Pollok, 88

Poltok, 66 , Poltoth, 66

Pollo, 82

Punago, 164

Remfio, 70

Raymundo (Lakissimney chief), 56, 99

Rufino (Moquelumney chief), 4

Sagaki (Gotaplanimes chief), 94

Sholapay, 4

Sholsia, 9

Shulule, Shulalé (Yusumney chief), 61 66, 77

Sipay, 4

Skyuse chief, 70

Sopay, 4

Tlelochey, 173

Toekmome, 95

Toiko, 63

Tokolchi (lanchero), 5

Tomcha, 9

Ualáma, 4

Uequelo, 95

Wakole, 88

Walashby (girl), 5

Witchin (Olash chief), 197

Wubul (Uotume chief), 66

Yatchie, 95

Yacimae (Hua's wife), 104

Ycott, (girl of Willi tribe), 120

Yole, (Secumney chief), 4, 56, 85, 88, 134, 178

Zlua, 68

John A. Sutter, New Helvetia, Diary of Events from 1845-8,

MS Copy, Bancroft Library, 1881.

Richard Brinsley Hinds, of the British Exploring Ship Sulphur, records in 1837 that the Indians along the Rio Sacramento "have a very pernicious habit of lighting their fires at the bases [of the valley oaks]; and as they naturally select the largest, it was really a sorrowful sight to behold numbers of the finest trees thus prematurely and wantonly destroyed."

Willis Linn Jepson, The Silva of California, p. 209, Berkeley, 1910.

Look up original + locate place

INDIAN VILLAGE DESTROYED BY SUTTER NEAR JUNCTION OF FEATHER AND SACRAMENTO RIVERS

Dr. J. Tyrwhitt Brooks in his book Four Months Among the Gold-Finders in Alta California (London 1849) states that when engaged in gold mining in 1848 in the American River country he was visited by a trapper named Joe White who told him of the destruction by Captain Sutter of an Indian rancheria on Sacramento River. It seems that one night some horses and mules belonging to Sutter's party had been driven off by Indians. Discovering this in the morning, Captain Sutter led his men up the river where about 8 miles from camp they came upon an Indian village which they believed to be the home of the Indians in question. But the Indians had left.

"Determined not to be foiled, the party set to work to demolish the village. The construction of the Indian houses rendered this an easy task, but, to complete it, fire was requisite. No sooner had the smoke risen from the kindling wood, than their ears were saluted with a dismal yell from a little densely-wooded island a couple of hundred yards up the stream. Starting out in all directions from the high grass and underwood, appeared a crowd of squaws with their children, who gave whoop after whoop, and, brandishing boughs of trees, imprecated curses upon the destroyers of their rancheria." (p.112)

On a later page (175) it is stated that the destroyed village was near the junction of Feather River with the Sacramento.

*Def. in
Pam. - van Guldre*

William Heath Davis, who lived in California from 1831-89, was in command of the little fleet which carried Capt. John A. Sutter and his equipment for settlement, up the Sacramento River in 1839. He gives the following notes on the Indians of the valley: --

"We left Yerba Buena on the 9th of August, 1839.... 17
for the Sacramento Valley, concerning which there was but little known at that time. It had no inhabitants but Indians, many of whom were Mission Indians who had left as the Missions became impoverished and located there. They returned to their former uncivilized life, making occasional visits to the different ranches to steal horses. The last afternoon we anchored in front of what is 18
now Sacramento City, and saw on the banks of the river some seven or eight hundred Indians, men, women and children. We prepared ourselves for an attack, but our fears proved groundless. They came off to our anchorage in large numbers in canoes made of tules."

Davis landed Capt. Sutter at the junction of the American and Sacramento rivers, and ^{turning about} headed his two vessels back for Yerba Buena. As they moved away Capt. Sutter gave them a parting salute of nine guns: ~~and Davis writes.~~

"As the report of the guns and the echoes died away, 19
the camp of the little party was surrounded by hundreds of Indians."

Wm. Heath Davis, Sixty Years in Calif., 1831-89, 17-19,
San Francisco, 1889.

INDIANS OF SACRAMENTO VALLEY

In 1850 Adam Johnson, Indian Sub-Agent, traveled through Sacramento Valley and visited 10 tribes, as follows:

Hocks. Located upon Hock Farm, near old residence of Capt. Sutter; 80 to 100.

Yubas. At or near junction of Yuba with Feather; about 180.

O-lip-pas. On Feather River, about 32 miles above mouth; about 90 or 100.

Bogas. Short distance above O-lip-las, opposite side of river; about 70.

Ho-lil-li-pah. Base of Mts. near Feather River; about 150.

Erskins. Butte Creek, near Neal's rancho; 80.

Ma-chuck-nas. In the valley near Potter's rancho; 90.

Cush-nas. In the mts. on South Yuba; about 600.

Tagus. Also in the mts. above headwaters of Butte Creek; number unknown.

Nim-sus. Also in mts. near Tagus tribe; number unknown.

--History of Sutter Co. by Wm.H.Chamberlain & Harry L.Wells, Oakland, 13, 1879.

INDIANS OF SACRAMENTO VALLEY

General Bidwell locates the villages in what is now Sutter Co. as follows:

Yubas, where Yuba City is now situated, numbering from 100 to 125.

Seshums, located in Shanghai Bend of Feather River, between Yuba City and Hock Farm.

Hocks, located near Sutter's residence, was the largest village in what is now called Sutter Co.

Yukulmes, situated 3 miles below Hock Farm.

Olashes, located about 1 mile above Nicolaus, on the west bank [Feather River].

No permanent villages were located on the eastern bank of the Sacramento River on account of the lands being subject to overflows. There were no other tribes in Sutter Co. although the Colusi, Coptis, Willys, and Kymatins ranged through the country around the Buttes.

In Yuba Co. on the site of Marysville, was a village of Indians called the Memals. It was of good size and populated by about 100 Indians. When Cordua settled there, some of these Indians located on the south side of the Yuba (in 1843).

The Tomchas were located a little above, on the east

side of Feather River, but not immediately on the banks. The distance from the mouth of Yuba River was about 2 miles, and from banks of Feather about $\frac{1}{2}$ mile; they numbered about 50

The Honcuts were located on east bank of Feather River just below mouth of Honcut Creek, and comprised about 150.

On South Branch of Honcut and scattered through Browns Valley region, in little villages with one principal village, were a large number of Indians with no particular tribal name. There were several small tribes of Indians living between the Bear and Yuba Rivers, and one large tribe, who occupied the country from the foothills to Nevada. These Indians spoke a different language from the Marysville Indians and were more warlike. Their chief stole some of Gen. Sutter's cattle in 1841. Sutter pursued him and retook them after a fight in which no one was killed. (This was on bank of Yuba, a few miles above Marysville).

- History of Sutter Co. by Wm.H. Chamberlain & Harry L. Wells, Oakland, 13, 1879.

BATTLE BETWEEN TWO TRIBES OF INDIANS

FEATHER RIVER, CALIFORNIA

While at Stringtown, "on the South Fork of Feather River, about 125 miles northeast of Sacramento City", in 1853, Silas Weston witnessed a battle between two tribes of Indians, which he describes as follows:

"During two or three days past it has been currently reported that a battle will be fought to-morrow. . . . It is to take place about 7 miles from this village, between 2 tribes of Indians, to settle a difference that has existed sometime between them. The place for the contest has been agreed upon and staked off by the parties; it is in a ravine, through which flows a stream of beautiful water, on either side of which, on the sloping grounds, the combatants are to take their stand.

The mode of warfare practiced among the tribes of these wilds, is wholly unlike that adopted by civilized nations. The bow and arrow is the only weapon used, which they handle with surprising dexterity. Instead of summoning to the conflict all their able bodied men, each tribe selects 12 of its best warriors, who alone enter the field, and engage in the bloody strife, while their respective people remain as spectators at a proper distance, often cheering on their archers with yells and the war-hoop.

as the battle goes on.

As may well be supposed, on this occasion, the hearts of all concerned will swell with painful anxiety and suspense, until the contest shall have been decided, for the strangest feature of all in their mode of warfare, is found in their treatment of the vanquished -- the victorious tribe bears off as booty, all the female portion of the conquered one, that it may at length become extinct.*

—Silas Weston: Four Months in the Mines of California, 31-32, 1854. Revised ed.

SLAUGHTER OF INDIANS NEAR AUBURN & AT KELLYS BAR

Calif.
While mining at Auburn, in May [1853] Silas Weston writes as follows:

"The Indians for a few days past have been very troublesome. Some miles distant from Auburn the miners have had several skirmishes with them, and, it is reported, have killed 2 or 3, which has inspired them with feelings of revenge. They sometimes kill or steal mules and oxen belonging to teamsters and others, generally making their onsets at midnight, and of late, in some instances, have attempted to take the lives of their white neighbors. We are kept in constant fear, especially nights, lest the red man should pierce us with arrows, which are usually sharply pointed with glass or stone, or with uplifted tomahawk and drawn scalping-knife, make a precipitate descent, such as is known only in Indian warfare, upon and destroy us.

About 6 miles below this place, four nights since, an Indian shot an arrow into a mule that was grazing near its owner's tent, which pierced through the heart, the point coming out on the opposite side. On the same night, and near the same place, Mr. C—, a gentleman who came to this country in company with the writer, supposes an

attack would have been made upon him, had not the growling and barking of his large, faithful dog caused the enemy to desist.

One day last week a teamster being alone, was attacked by several of these sons of the forest, even at mid-day, about midway between this village and a place 8 miles distant, called Kelly's Bar. The stealthy foes concealed themselves behind some large trees, where they waited until he came up, when a volley of arrows were showered upon him, three of which took effect, one in his head, another in his shoulder, and the third in his thigh, which brought him almost senseless to the ground. They at once attempted to rob him, but just then some travellers came in sight, who frightened them away. It was feared at first that the wound upon his head would prove mortal, but the writer learned this morning that it is thought he will recover.

The revengeful annoyers night before last visited our neighborhood. Little past 12, one was seen slyly approaching the third tent from my own by one of its occupants who happened to be up. As soon as he had made the discovery, he roused from sleep two other fellow-lodgers, seized his revolvers and a well loaded rifle, dashed out, and fired upon the enemy. In a moment his two comrades, armed with their rifles and revolvers, joined him, when a spirited chase commenced." The

Indians retreated to the wood, pursued by the men, but the latter returned later without being able to find the Indians.

Having heard that the mines at Kellys Bar on American River were more profitable than those at Auburn, Weston and a companion started out for that place. Being obliged to pass along the road where the Indians had attacked the teamster, they took care to arm themselves well. Weston continues: ^{P. 11} "Before reaching the river, we had heard several times from persons we met, that the place of the tribes concealment had been accidentally discovered in a by-place a day or two previous, only about 5 miles distant from Kelly's Bar, and that the miners from that place, had decided to surprise them at an early hour this morning, and to give them a chastisement they would not soon forget.

Kelly's Bar is a small village composed almost entirely of tents, and situated on the main road where it crosses the middle fork of the American River. After our arrival, we soon learned the facts concerning the expedition that had been fitted out against the Indians — it consisted of 22 young men, all well armed each with a bowie knife, a short gun and a pair of 6 barreled revolving pistols, so that the company could fire more

than 200 times without stopping to re-load.

At early dawn the resolute company started on their destructive errand, 10 of them on mules, and the remaining 12 on foot. Poor Indians! little did they dream this morning, as the sun rose and greeted them, of the awful storm that was about to burst upon them! The miners generally suspended their usual labor this morning, and we found them anxiously waiting to learn the result of the expedition.

At length while my friend, several others and myself were sitting in a store, conversing upon the absorbing topic of the morning, three of the party returned and entered the room. As they came in, each held in his hand trophies of victory consisting of a small bundle of bows and arrows, from the ends of which hung dangling down, 2 or 3 scalps.

The young men gave an account of the engagement, from which it appears that the Indians occupied a ravine in the midst of the wood, rendered by nature very retired, being overlooked by several hills. Little past sunrise, the party reached and ascended one of the hills, behind which, was the enemy; and when near the top halted, when all examined their arms, putting them in complete order. Soon they passed over and dashed down the hill-side until within a proper distance, when they hurriedly commenced the work of destruction.

At the time, the Indians were at their morning meal, but were alarmed by one of their number, who, while getting water from a brook at a short distance from their rude dwellings, discovered the 'pale faces' as they came in sight over the top of the hill. In a moment all the males strong enough to wield the bow and arrow, instantly snatched them up, arranged themselves a short distance in front of their enclosure, which was surrounded by palisades, or a sort of wickerwork fence, and hurled showers of arrows at their assailants; so nimbly did they use their bows, that often each had two arrows on the way at the same time, while our men were pouring upon them a most deadly fire.

But the contest was unequal — the poor red man had no chance for effectual resistance — the balls cut down many of them, while the distance prevented most of their arrows from reaching our men. Unfortunately, during the engagement, their women and children were in the rear, consequently some were killed and several wounded — their shrieks and groans were heard by our men as their balls struck them.

The battle lasted about 30 minutes, during which time the Indians displayed great courage and did not yield, though death stared them full in the face, until their chief had fallen, when they ceased firing, and retreated

up the hill on the opposite side of the ravine. Our men pursued them a short distance and shot several, causing them to fall backwards down the hill. Then with their bowie knives they passed around among the wounded and slain, and where life had not become extinct, they extinguished it! But I forbear: what followed is too revolting for any but a savage mind to contemplate.

The women and children plead hard for their lives, but the young men did not wish to harm them more — two of the younger women offered to accompany them on their return, if they would spare their lives. This appeal excited their pity somewhat, and they made them understand that they would not harm them.

[p.13.] During the engagement, about 30 of the Indians were killed, and nearly as many others wounded, while only 2 of the whites were injured, and they but slightly. I am happy to say that the miners very generally disapprove of the conduct of the young victors, especially those acts of cruelty perpetrated upon the wounded after the enemy had fled. But of late the Indians have committed so many depredations, that the miners have become strongly incensed against them, and hence it is unsafe to say much against the uncivilized treatment they received this morning."

Weston goes on to tell what he heard about the origin of the Indian troubles. On his way back from Kellys Bar to Auburn shortly after the above conflict with the Indians, he stopped at a public house called the "Missouri House". While there a man told him that the winter before he and 40 others from one of the Western States started for California across the plains. After going a few hundred miles, they encountered such severe cold that they decided to stop and wait for milder weather. Their encampment was made in the neighborhood of a large number of Indians and a few white settlers. Everything was peaceable till after a few weeks, when several cases of sickness appeared among the Indians. The settlers made the Indians believe that the new comers had poisoned them. This so enraged the Indians that one night they made a terrible onslaught, killing about half the white men. With a resolve "to shoot down every Indian they should meet with", they set out for California. Their first deed in execution of this resolve, on arriving in California, was to shoot a little Indian girl as she sat upon a log. [p.14] "Previous to this, the red man had given the whites no serious trouble; but this wanton, barbarous act perpetrated upon the innocent for the sins of those living more than 1000 miles distant, was what first stimulated the Californi Indians to make war upon the miners."

While living at Marysville during 1851-1854, Mrs. D. B. Bates gives the following account of a visit to an Indian rancheria: "We visited Yuba city, situated about half a mile from Marysville, on the opposite bank of the Feather River. It may not be amiss to say that Yuba city, with the exception of three or four houses, has been removed to Marysville. There is, however, an Indian rancheria existing there, which draws many visitors to the spot. [149] . . . An Indian rancheria consists of a number of huts, constructed of a rib-work or frame of small poles, or saplings of a conical shape, covered with grass, straw, or tule, a species of rush . . . The huts are sometimes fifteen feet in diameter at their bases, and the number of them grouped together vary according to the number of the tribe which inhabit them. [150] We saw them making their acorn bread (pam they call [151] bread). To render it short and rich, they mashed up angleworms, and put in it. . . . The little babies are beauties. Their mothers learn them to swim, as soon as an old duck does her [152] young. They build little pens at the brink of the river, so that the current cannot carry them down the stream, put them in, and keep them there half the time. . . . They have a cruel custom of piercing the ears of their infants, and inserting sticks the size of the little finger. During the process . . . the whole side of the head and face is terribly swollen. [153] Their council-chamber is of sufficient capac-

ity to accommodate three hundred persons; the entrance to which is an aperture of just sufficient size to admit a man's body when bent double. In the centre of the roof is another small aperture; and, except by these two openings, no air or light can be admitted. " [154]

Bates: Four Years on Pacif. Coast, , 1857. [5th Ed. 149-154, 1858.]

Complete account of the Indians of this rancheria, Ibid . [149-156].

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See the book

While living at Marysville during 1851-1854, Mrs D.B. Bates gives the following account of a visit to an Indian rancheria: "We visited Yuba city, situated about half a mile from Marysville, on the opposite bank of the Feather River. It may not be amiss to state that Yuba city, with the exception of three or four houses, has been removed to Marysville. There is, however, an Indian rancheria existing there, which draws many visitors to the spot. [149] An Indian rancheria consists of a number of huts, constructed of a rib-work or frame of small poles, or saplings of a conical shape, covered with grass, straw, or tule, a species of rush, which grows to the height of five or six feet. The huts are sometimes fifteen feet in diameter at their bases, and the number of them grouped together vary according to the number of the tribe which inhabit them. [150]

They place entire dependence on nature's bounty for support. If the crop of acorns fails, or the mountain streams send not forth their usual schools of fish, - snails, worms, roots, and insects, furnish food with which they appease the gnawings of hunger. There is a kind of grass in the valleys the Indians eat, that is pleasant to the taste and nutritious. In the season of this grass I have seen numbers of them all out feeding like cattle. The children all go naked. This grass has a tendency to increase their ordinary dimensions; and you will often hear it remarked, as one makes his appearance, "There comes a little grass-

fed.' We saw them making their acorn bread (pam they call [151] bread). To render it short and rich, they mashed up angle-worms, and put in it. After baking it, - which they did by making an excavation in the earth, and building a fire therein; when the earth was sufficiently heated, they scraped out the ashes, put in the bread, and covered it over with hot ashes, - they generously insisted upon our eating a piece. The keenness of our appetites was considerably repressed, however, by witnessing the several employments of the tribe. One old squaw was relieving her husband's head of a score of vermin, which she ate with an apparent relish. She practised however, the principle of self-abnegation to perfection, by occasionally tossing some of the finest-looking ones down his throat, for which he smacked his thanks with apparent zest. The hair on the heads of the chiefs is all drawn up, and tied in a knot on the top of the head, and ornamented with feathers. The squaws' heads look like pitch-mops; the hair is very thick, coarse, and black, and cut square round the head. No part of the forehead is visible; the hair falls to the eye-brows. They have jet-black eyes; and some of them have a decidedly pleasant expression with the eye. The little babies are beauties. Their mothers learn them to swim, as soon as an old duck does her [152] young. They build little pens at the brink of the river, so that the current cannot carry them down stream, put them in, and keep them there half the time. They are really amphibious. They have a cruel custom of piercing the

ears of their infants, and inserting sticks the size of the little finger. During the process of thus beautifying their infants, the whole side of the head and face is terribly swollen, and the child must suffer inconceivably; but better for them to die in the operation than to live in opposition to the prevailing mode.

The longevity of the race is proverbial. We saw some who looked ^{more} like mummies than living beings. They bring them out of the huts, and set them in the sun, days; and there we saw them sitting, their eyelids drooping so you could not perceive the eyeball, limbs perfectly motionless, and so shrivelled and black as to be absolutely repulsive to the sight. Some of their limbs are affected with a loathsome cutaneous disease.

When one of their number dies, they consume the body by fire, grind the bones to ashes; then the near relations mix these ashes with pitch, and daub their heads and faces with it, as a badge of mourning. During this process, and for several consecutive days and nights, they keep up a loud [153] hooting and howling, and render night hideous with their mournful lamentations. They have large gatherings sometimes at their rancherias, to celebrate some event; then dancing and singing, loud shouting and howling, is continued without intermission the whole night. During these orgies, the noise made by them is such as to prevent sleep, although a quarter of a mile distant. Their council-chamber is of

sufficient capacity to accommodate three hundred persons; the entrance to which is an aperture of just sufficient size to admit a man's body when bent double. In the centre of the roof is another small aperture; and, except by these two openings, no air or light can be admitted. They perform their singular dances in this place. Often Americans go there to witness these sports; but a few moments confinement in such a close place generally suffices. From their burrowing propensities, these Indians have derived the name of 'Diggers'.

Their mode of costume almost defies description, it is so omnifarious. Sometimes they imitate the style adopted by our first parents in Paradise. The women are especially delighted to get on a man's shirt, in which they will parade the streets apparently as pleased with themselves as any fashionable [154] belle when sporting the most costly fabric [155]

The rivers abound in excellent salmon, which the Indians spear in great numbers, and dispose of in the towns. They are the finest I ever tasted. Some of them are three and four feet long, and weigh fifty pounds or more. It is amusing to see the Indians spearing them. They stand in the river on rocks or shoal places, looking intently into the water with the spear elevated, waiting, perfectly motionless, for a sight at one. Instantly the spear descends, and,

as sure as it does, it buries itself in the body of the fish.

Their aim is unerring." [156]

Bates: Four Years on Pacific Coast, , 1857.

[5th Ed. 149-156, 1858.]

General Bidwell speaks of meeting in 1844 many hundred Indians while following down a stream to the Sacramento, west of Colusa. "In a half a day," he says, "we passed 17 large villages. They had evidently come from their permanent villages and made their temporary homes by this fresh, flowing stream. Among them I observed a kind of meal made by pounding the cone or berries of the juniper, which made a sort of yellowish flour, very good, and in taste somewhat resembling gingerbread. The Indian name for it I remember was mun."

— Justus H. Rogers: Colusa Co. History, 50, 1891.

SIOC, CHIEF OF COLUS INDIANS

"In his treatment of the white people, the Colus Indian cannot be complained of..... He was passive and submissive in the new order of things, and by no means unfriendly to the early white men. Their chief, Sioc, is still remembered by many, as much for his kindness, love of his tribe, honesty, and fair treatment of the new-comers, as for his great stature and noble bearing. ^{p.34} He was revered and obeyed by his people..... He died in 1852."

-- Justus H. Rogers: Colusa Co. History, 33-34, 1891.

INDIANS OF COLUSA CO.

"They [Indians of Colusa Co.] numbered, according to an estimate of General John Bidwell in 1844, not less than 10,000."

-- Justus H. Rogers: Colusa Co. History, 27, 1891.

"They were called the Colus or Coru Indians."

--Ibid, 27.

INDIANS OF COLUSA CO.

"Their religious ideas of rewards and punishments appertained to their material existence. If they had any belief in a future state, it was as a material and not as a spiritual condition of existence. They had nothing to indicate even this, except, perhaps, in their funeral ceremonies, in which they sometimes decorated the corpse with feathers, flowers, and beads, and, placing his bows and arrows beside the remains, they burned them, while grass, seeds, acorns, and sometimes slices of salmon, were thrown into the place of burial. He was prepared for burial by doubling him up with his head between his legs, rolled into a ball-like shape, and wrapped round with twine to keep him in that form. When once the corpse was interred, the mourning began, the females dancing around in a circle, stopping occasionally to cry in a low, monotonous, dismal wail. The mourners covered their faces with tar and strewed their hair with ashes."

---Justus H. Rogers: Colusa Co. History, 28, 1891.

"... the medicine-men, or malleumpties, of the Colus..."

-- Ibid, 32.

COLUSE INDIANS

Food.- Acorns made into bread and mush, oats, various kinds of seeds, geese, ducks and other fowl taken with nets by means of decoys made of stuffed birds, salmon taken in the Sacramento with nets, young clover leaves.

Manufactures.- Make beautiful cordage and nets of wild hemp, robes of fur and feathers, baskets and other vessels water tight of willow and grass, cradles of wicker.

Gentle and affectionate among themselves.

Bury their dead, very deep, tying the body and limbs with cords into the smallest possible shape, walk about in procession all night, crying, with every expression of grief. Make a fire in the grave.

Have no religious ceremony apparently.

Houses in circular form from 25 to 40 feet in diameter.

INDIANS OF COLUSA CO.

"There were, perhaps," writes Will S. Green, an eminent and observant local authority, "a thousand or more of the Colus Indians in 1850. There were a number of camps of the Colus, the names of which I can remember, as follows: The Loch Loch,^{p. 30} signifying big red-tailed hawk, was at the head of Sycamore Slough, and now the lowest down the river of any of the Corū or Colus tribe. The Doc-doo was just below the town (Colusa), and Coo-coo-a was the next below. Colusa is built on the ruins of Corū, the capital of the nation. The Cow-peck was opposite Colusa, on Col. Wilkins' farm. The Tat-no is now occupied, and is on Col. Hagar's land, some 4 miles above Colusa. The Si-cope was in the bend of the river east of the Five-mile House. The Cah-cheal was at the old Seven-mile House. The Si-ee (view) was at the bend at the upper end of Judge Hastings' land, and was so called because there was no timber to obstruct the view of the plains. The Wy-terre (turn to the north) is now inhabited, and is on the upper end of the Kimeno grant. The Cha was at Senator Boggs. The Ket-tee (Indian for wild wormwood) was at Princeton; and Tu-tu, the upper village of the Corū tribe, was some 2 miles above Princeton."

— Justus H. Rogers: Colusa Co. History, 29-30, 1891.

NUMBERS OF INDIANS IN COLUSA CO.

According to Gen. Bidwell, "The Indian village then on the site of Colusa was one of the largest in the valley, but there were many other villages in the vicinity on both sides of the river, both above and below the Colus village, and I believe I can truthfully say that the number of Indians within 10 miles of this point numbered not less than 15,000 or 20,000."

---Justus H. Rogers: Colusa Co. History, 41, 1891.

Gen. Bidwell mentions the names of some Indian tribes which he met while exploring the forks of Stony Creek. He says: "I remember the Willy, Colus, Copte, Duc Duc, Chary, and Sohole, while as to the number of Indians in Colusa Co. at that time, 1844, there could not have been less than 10,000." —Ibid, 53.

INDIANS OF COLUSA CO.

Gen. Bidwell, writing in 1844, says:

"On my return to Sutter's Fort, and on my describing the country I had seen and the streams in the Coast Range Mts, some trappers thought it would be a country to catch beaver in. A man by the name of Jack Myers raised a company of 20 or more men and went to trap. The first thing they did, however, was to become alarmed at the great bodies of Indians, and, regarding them as hostile, they, without proper cause, made war upon the natives, killing a great many of them The party caught some beaver, but not many, because of the Indians. I should have mentioned that before the party started to trap for beaver, I ^{p.53} made another trip to Colusa Co, going up on the east and returning on the west side of the river. I had 5 or 6 white men with me, and during that time we explored to some extent the north or west fork of Stony Creek, and saw some Indians, but found them friendly. I recall now the names of a few of these tribes, but there were many times more of them which I have forgotten. I remember the Willy, Colus, Copte, Duc Duc, Chary, and Sohole, while as to the number of Indians in Colusa Co. at that time, 1844, there could not have been less than 10,000."

—Justus H. Rogers: Colusa Co. History, 52-53, 1891.

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Salmon Falls,
South Fork of the American River
July 4, 1849

"Here we are at length in the gold diggings. Seated around us, upon the ground, beneath a large oak, are a group of wild Indians, from the tribe called "Diggers", so named from their living chiefly upon roots. These Indians are of medium size, seldom more than five feet and eight or ten inches high; are very coarse and indolent in appearance, of a dark complexion, with long black hair which comes down over the face; are uncivilized and possess few of the arts of life. They weave a basket of willow so closely as to hold water, in which they boil their mush, made of acorns dried and pounded to a powder, or their flour purchased at some trading tent. The water is boiled in the baskets by heating stones and putting them in the water, which is thus, in a short time, raised to the boiling point. They have brought us in some salmon one of which weights 29 pounds. These they spear with great dexterity, and exchange for provisions, or clothing, and ornaments of bright colors."

Woods, Daniel B. Sixteen Months at the Gold diggings. 49
New York, 1851

During his Third Expedition 1845-1846, Fremont was traveling up the Sacramento and camped on Deer Creek from March 30 to April 5, 1846. On April 6th he writes: "We continued up the Sacramento, which we crossed in canoes at a farm on the right bank of the river. [474]" On April 7 he camped on Cottonwood Creek and states: "There are six or seven rancherias of Indians on the Sacramento River between the farm where we crossed the Sacramento and the mouth of this creek, and many others in the mountains about the heads of these streams." [476]

Fremont: Memoirs I, 474, 476, 1887.

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During his Third Expedition 1845-1846, Fremont states that on March 26, 1846 "We travelled across the valley plain, and in about sixteen miles reached Feather River at twenty miles from its junction with the Sacramento, near the mouth of the Yuba, so called from the village of Indians who live on it. . . . The Indians aided us across the river with canoes and small rafts. Extending along the bank in front of the village was a range of wicker cribs, about twelve feet high, partly filled with what is there the Indians' staff of life--acorns. A collection of huts, shaped like [471] bee-hives, with naked Indians sunning themselves on the tops, and these acorn cribs, are the prominent objects in an Indian village. . . . On the 28th . . . we encamped on Butte Creek. There is a rancheria (Indian village) near by, and some of the Indians gladly ran races for the head and offals of a fat cow which had been presented to us. They were entirely naked." [472]

Fremont: Memoirs. I, 471-472, 1887.

CALIF.

On March 4, 1844, while following down the American River valley from the mountains, Fremont speaks of seeing recent tracks of bare-footed Indians on the sandy shore of the river, and little piles of mussel shells, and old fires where the Indians had roasted the fish.

Farther on down the valley, Fremont says: "Beyond, we again descended to the bottoms, where we found an Indian village, consisting of two or three huts; we had come upon them suddenly, and the people had evidently just run off. The huts were low and slight, made like beehives in a picture, five or six feet high, and near each was a crate, formed of interlaced branches and grass, in size and shape like a very large hogshead. Each of these contained from 6 to 9 bushels. These were filled with the long acorns already mentioned, and in the huts were several neatly made baskets, containing quantities of the acorns roasted. They were sweet and agreeably flavored, and we supplied ourselves with about half a bushel, leaving one of our shirts, a handkerchief, and some smaller articles, in exchange."

--Fremont: Expl. Expd. to Oregon & Calif. (1844), 242, 1845.

CALIF.

On March 5, 1844, on American River, Fremont writes: "We discovered three squaws in a little bottom, and surrounded them before they could make their escape. They had large conical baskets, which they were engaged in filling with a small leafy plant (erodium cicularium) just now beginning to bloom, and covering the ground like a sward of grass. These did not make any lamentations, but appeared very much impressed with our appearance, speaking to us only in a whisper, and offering us smaller baskets of the plant, which they signified to us was good to eat, making signs also that it was to be cooked by the fire. We drew out a little cold horse meat, and the squaws made signs to us that the men had gone out after deer, and that we could have some by waiting till they came in. We observed that the horses ate with great avidity the herb which they had been gathering; and here also, for the first time, we saw Indians eat the common grass -- one of the squaws pulling several tufts, and eating it with apparent relish. Seeing our surprise, she pointed to the horses; but we could not well understand what she meant, except, perhaps, that what was good for the one was good for the other".

--Fremont: Expl. Expd. to Oregon & Calif. (1844), 243, 1845.

During the same day (March 5, 1844), Fremont speaks of seeing several acorn caches, and at night camped near 2 very large ones, containing each probably 10 bushels. -- Ibid, 243

In an account of a visit to a ranch on the Sacramento river about 80 miles above Marysville, during 1851-1854, Mrs D.B. Bates states: "Mr. S----- [the ranch owner] employed a host of Indians upon his ranch." [Referred to as belonging to the Digger race.] [166] Mentioning her hostess Mrs. Bates says: "She had five or six well-trained Indian women for house servants, who labored hard for no other remuneration than their food and raiment." [168]

Bates: Four Years on Pacif. Coast, . 1857. [5th Ed. 166, 168, 1859.]

In an account of a journey from Marysville to French Corral, shortly before reaching Bridgeport, ^{on Yuba River} Mrs D.B. Bates states: "We traveled on until we reached another valley, . . its verdant soil had been recently saturated with the blood of three prospecting miners. Their bodies had been found pierced with arrows, besides being cut and mangled in a horrible manner. Some Indians near by were suspected of committing the murder. Consequently a number of miners had assembled, and, in order to intimidate the tribe, had taken three Indians, and hung them on the limb of a tree near by the scene of the murder. As we approached, we noticed with some anxiety the unusual collection of so many miners. Very soon the occasion of such an assemblage became apparent. There, on a single limb, were suspended the dead bodies of three Indians."

Bates: Four Years on Pacif. Coast, , 1857. [5th Ed. 179, 1858.]

While living in Marysville during 1851-1854, Mrs D.B. Bates states: "I often saw ladies at the hotel who had resided . . .at different bars far up in the mountains. . . I was quite amused at an incident related by one of those ladies . . .Her husband kept a boarding-house, where he accommodated about thirty miners [214,] . . .These miners had had some trouble with a tribe of Indians whose ranheria was not far distant . . .One day . . .this lady alone in the house . . .a deafening war-whoop rang in her ears. She ran to the door, and saw, at a little distance from the house, about two hundred painted Indians, armed with bows, arrows, and hatchets, advancing at a rapid pace." [215] Here follows an account of the lady's fright &c. The Indians passed on without making any attack. "It seemed these Indians had started, in honor of some great occasion, to visit a neighboring tribe. They had painted and armed themselves, as they ever do when they start upon a journey to celebrate any great event. Their object in raising such a war-whoop was, doubtless, a sportive one; for they passed the miners with their countenances illumined with a broad grin." [217]

Bates: Four Years on Pacif.Coast, . 1857. [5th Ed. 214, 215, 217, 1858.]

Lt. Geo. H. Derby, while exploring the Sacramento Valley, near the end of October 1849, encountered two rancherias of Indians, containing probably some 200, male and female, on the west bank of the Sacramento, apparently near the junction of Butte Creek. Of these Indians he says: "They subsist, like those already noticed, upon fish and wild grapes in the summer, and acorns and pulverized grasshoppers in the winter season, and appeared peaceably enough, but very disgusting to behold, being almost without exception stark-naked and excessively filthy."

Two deputations visited my camp on Butte Creek; they behaved very civilly, and received and devoured some biscuit, which I administered to them, with a rapacity quite painful to behold. The men were all armed with bows and arrows, and the women furnished with baskets of a conical shape. I found out by signs that they were on a grape-gathering excursion".

--Lt. Geo.H. Derby: Topographical Memoir on Sacramento Valley, Calif. Sen.Ex.Doc. 47, 31st Cong. 1st Sess. Part II, p.11, 1850.

Lt. Geo. H. Derby, in his report on explorations in the Sacramento Valley, California, in 1849, states that while traveling south along Feather River he "observed three rancherias of Indians upon its banks within 12 miles of the crossing o of 'Lawson's route', which may contain in all from 300 to 500. They are all of the same wretched class with those observed upon the Sacramento. They appear perfectly harmless and remarkably good-humored, and many of them are in the employment of the emigrants who have squatted in the vicinity".

- Lt. Geo.H. Derby: Topographical Memoir on Sacramento Valley, Calif. Sen.Ex.Doc. 47, 31st Cong.1st Sess. Part II, p.12, 1850.

Lt. George.H. Derby, in the course of his explorations on the east side of Sacramento Valley, October 1849, visited Sutter's Hock Farm, situated on the west bank of Feather River, 6 miles below the mouth of the Yuba. About 200 yards above Sutter's ranch house Lt. Derby observed a rancheria of Indians, some 300 in number. This village, he writes, "consists of about 20 mud ovens, partly above and partly below the ground, with a small hole for egress in the side. They had just commenced the collection for their winter stock of acorns, and had many high baskets, containing probably 40 or 50 bushels of this species of provender, standing about. They were mostly naked, and kept up a dismal howling all night as a tribute of respect to one of their number who had departed this life on the day previous. They were suffering much with the prevalent fever, as were the occupants of the farm-house, several of whom were sick at this time."

--Lt. Geo. H. Derby: Topographical Memoir on Sacramento Valley, Calif. Sen. ~~Ex~~ Doc. 47, 31st Cong. 1st Sess. Part II, p. 9, 1850.

"WEMEH'S TRIBE"

NEVADA CO., CALIF.

Town of Walloupa said to have received its name "from an old Indian of Wemeh's tribe, whose name was probably a corruption of Guadalupe, a patron saint of the Mexicans."

--A.A.Sargent, Sketch of Nevada Co., in Brown & Dallison's Nevada, Grass Valley, and Rough and Ready Directory for 1856, 16, 1856.

Chief Wemeh said to have assisted the whites in the Grass Valley hostilities of 1850.

--Ibid 36.

In a sketch of the town of Rough and Ready are mentioned the "capture of Wemah and his beautiful boy 'Lulu,' to hold as hostages for the surrender of certain murderers of his tribe," and, in same campaign, the defeat of a posse by "Walloupa and his naked, breech-clout warriors."

--[Edwin F.] Bean's History and Directory of Nevada Co., Calif., 362, 1867.

INDIANS OF NEVADA CO., CALIF.

When first seen by Americans, Nevada County "was a wild, romantic region, the lowermost half inhabited by a few hundred Diggers, a subsequent acquaintance with whom has shown to be a harmless and inoffensive people in the lowest stage of development."

--E.G.Waite, in [Edwin F.] Bean's History and Directory of Nevada Co., Calif., 10, 1867.

"The Indians of Nevada Co. are but a handful. The whole tribe speaking the same language, and having the same habits, extends from Rabbit Creek on the North, to Yankee Jim's on the south, and from Empire Ranch to Nevada, inclusive of all these places, and probably does not number to exceed 500 persons. Their numbers were formerly much larger." Describes them. Calls them Diggers and Nevada Indians.--Ibid 25-26.

"I have been able to gain but little information respecting the language of the 'Oustomah Midah,' as the Nevada Indians call themselves. . . The language of the Indians here has its full share of vowels, and beyond this fact I am unable, at this writing, to say much concerning the tongue spoken by the Indians."--Ibid 27.

In the sketch of Rough and Ready are mentioned the "capture of Wemah and his beautiful boy 'Lulu,' to hold as hostages for the surrender of certain murderers of his tribe," and, in same campaign, "Walloupa and his naked, breech-clout warriors" defeating posse.
--Ibid 362, probably not by Waite.

Midu

Lt. H. L. Abbot, July 17, 1855, speaks of a rancheria of Digger Indians on Chico Creek, in the flat country near its junction with Sacramento River. Gambling game described in detail.

Pacific R.R.Repts. VIa, 58. 1857.

INDIAN TROUBLES OF NEVADA CO.
CALIFORNIA

Trouble with Indians in Oro and vicinity, 1850. Were from Bear River and Deer and Wolf creeks. Treaty at Kearny, May 25, 1850, between Maj.-Gen. Thos.J.Green and chiefs Weima and Buckler and subchief Poollel.

--Harry L. Wells. Hist.of Nevada Co., Calif., 53,54,1880.

In writing of the discovery of gold in Calif., the author makes the statement that Jonas Spect, who was prospecting on Yuba R. in 1848, says that he was piloted by his Indian "up to the location of Rose bar [above Timbuctoo ravine], where we met a large number of Indians, all entirely nude and eating clover."

--Frank T. Gilbert, Hist. of Calif., Vol. I of Hist. of Butte Co., Calif., by Harry L. Wells, p. 121, 1882. (Two vols. in one.)

INDIANS IN COLUSA CO., CALIF., 1850.

"In 1850 there were perhaps 1000 Indians in Colusa Co. of the Colus tribe, 200 or 300 of the Willies, who inhabited Grand Island, 200 of the Cortinas, who had their headquarters near the head of Cortinas Creek, about 20 miles SW of Colusa. There was also a large tribe in the vicinity of Newville and some scattering villages near the upper end of the county. These about Newville were considered the most dangerous. The Grand Island Indians survived the white civilization the longest and for many years made good harvest hands. The Colus tribe were under the immediate control of Sioc, a chief of more than ordinary intelligence, who held a sort of provincial control over all the other tribes of the valley.

--Memorial and Biog'l Hist. of North'n Calif., Lewis Pub'g Co., 124, 1891.

INDIAN POPULATION, 1847

SACRAMENTO VALLEY, CALIF.

Sub-Indian Agent
Gen. John A. Sutter, in a letter of Dec. 20, 1847 to H.W. Halleck, Secretary of State, gives the population "east of the San Joaquin and Sacramento Rivers", in response to a request for the same. Sutter writes:

"In compliance with the request contained in your circular addressed to me Sept. 18, 1847, I have the honor to transmit herewith the enclosed statistical information that with much difficulty I have been able to gather by different sources from this district, comprising the country east of the San Joaquin and Sacramento rivers. ...Great pains have been taken with the census and I think it is correct. The tame Indians are what are called the Christian Indians and those that have been civilized since the settlement of the valley by the whites, and are employed in the shops of the Fort and as vaqueros and working men of the different farms. Many of the wild Indians also come into the settlements at harvest time, and assist to gather the crops. The wild Indians are those that live in the rancherias. Those as far as the base of the California mountains are only taken in this census. The western side of the California mountains is thickly settled with wild Indians, who are generally at war with the numerous small tribes at the base, and do not visit the valley; their number I am not able to give..... The Indians of this census are divided into about 70 small tribes, speaking some 20 different languages....."

"Statistics of population etc. of the district including the country east of the San Joaquin and Sacramento rivers, Territory of Upper Calif., Dec. 20, 1847.

Population	Males	Females	Total
Whites	218	71	289
Tame Indians, or neophytes	305	173	479
Wild Indians or gentiles	11,224	10,649	21,873
Half breed Indian children	3	7	10
Sandwich Islanders	4	1	5
Negroes	<u>1</u>	<u>1</u>	<u>1</u>
	11,756	10,901	22,657

The following is a copy of a letter from John Bidwell to Gen. Sutter on the subject:

"New Salem, December 21, 1847.

Capt. J.A.Sutter -- Dear Sir: Inclosed I send you the population of the valley from the Buttes upwards. The white population is correct; the Indian population is not overrated....

Population	Males	Females	Total
Whites	58	24	82
Tame Indians	7	12	19
Wild Do.	<u>10,000</u>	<u>9,500</u>	<u>19,500</u>
			19,601

In this connection also a census taken by tribes was used by Sutter. There are two lists, identical as to the names of tribes and their population but one bears the date November, 1846; while the other is dated Dec. 20, 1847 and is headed E.A.Gatten's estimate Indian Population.

Names of Part of the Tribes of Indians in the Sacramento Valley and their number. November 1846

Tame Indians or Neophytes

	Male	Female	Total		Male	Female	Total
Lakisimne	28	16	44	Secumne	23	26	49
Shonomes	11	6	17	Pushune	43	40	83
Tawalemmes	25	21	46	Oiokeecumne	16	19	33
Seywammes	21	24	45	Nemshau	29	21	50
Mukelemnes	45	36	81	Palanshau	17	18	35
Cosumne	34	25	59	Ustu	25	14	39
Totals	164	128	292	Olash	30	22	52

Wild Indians or Gentiles

Sagayacumne	27	20	47	Hock	39	40	79
Louklumnes	43	45	88	Sishu	54	49	103
Olonutchamne	31	23	54	Mimal	22	16	38
Newatchumne	31	30	61	Yubu	56	65	121
Yumagatock	21	15	36	Bubu	19	16	35
Shalachmushumne	32	18	50	Honcut	44	45	86
Omutchamne	18	9	27		1224	1149	2373
Yusumne	35	49	84				
Yule eyumne	124	113	237				
Yamlock-lock	40	27	67				
Lapototot	45	29	74				
Yalesumne	228	257	485				
Wapoomne	75	67	142				
Kiskey	48	45	93				

Tame Indians
at New Helvetia
and Hock Farm

INDIANS OF COLUSA CO.

John Bidwell, in an article entitled "First Settlement of the Sacramento Valley: Some Notes of Personal Recollection", states:

"In the summer of 1843 a company arrived from the 'States' via Oregon, where they had wintered. This party was under the lead of L. W. Hastings; N. Combs, of Napa, was of the party. Hastings was so pleased with the land lying on the west bank of the Sacramento River just below the present town of Colusa that he got me to make a map of it, intending to apply for a grant. He did not succeed, however. Some 2 or 3 of Hastings' party -- their names I do not now recall -- were in the habit of shooting at Indians, and killed 2 or 3 before reaching the Colusa village, which was the only known point within about 40 miles above and 30 miles below where horses could be watered from the river. This was on account of the uniformly abrupt banks where the country was open, and of the thick brush and dense jungles in all the timbered bends of the river. At last the Indians became alarmed, and the tribes ahead had notice of the coming Oregon party. On attempting to approach the river at Colusa the Indians attacked them. For this they were reported hostile, and Sutter went with about 40 men -- mostly Indians whom he taught the use of fire-arms and whom he employed as hunters and trappers -- and punished them severely. Many Indians were killed -- mostly of the Willey tribe. The Willeys or Willies did not live on what I now understand to be Grand Island. Neither was the bridge or fish weir so near 'as the bend just above the Colusa mills at the upper end of the town', but it was several miles above -- at least the one I saw was -- and which was known to be the one crossed on by Sutter and his force, for there was no other similar structure of like magnitude. Sutter's forces crossed the river 6 or 7 miles above Colusa on a bridge

2 Indians of Colusa Co.

built by the Indians — the Dac-dacs or Dac Dacs, I believe — for fishing purposes.

In 1844 Larkin employed me to find him a tract of 10 leagues [for his children]. . . . On the night of July 2, we camped on a 'laguna' in the plains, some 3 or 4 miles from the Colusa Indian village. Next day, seeing the range of foothills east of Stony creek, and believing that a valley of good land might be between it and the high mountains beyond, I crossed into the hills, but failed to reach water till nearly noon the day after. The weather was the hottest I have ever experienced. . . . Indian villages had been deserted because streams had dried up; but the main south fork of Stony creek had water in abundance. So to us and our almost famished horses it was a glorious sight, and we plunged into the stream under the astonished gaze of thousands of Indians, who had congregated there in temporary villages. These Indians, as I afterwards learned, had never before seen a white man.

The Colusa Indian village was large — the very largest of the wholly wild tribes I had seen in 1844. I estimated the number at 1000...

The number of whites living in Colusa at the time of the discovery of gold, could, I think, be counted on the fingers of one hand... As to the number of Indians and the names of tribes — each village was generally a tribe — I am much at fault, and can only recall a few of the names and make a very rude estimate of numbers. I will mention such villages as I can, to-wit: Willy, Colus, Copte, Dac Dacs, Sojot, and Chene; but there were 10 times as many, whose names I cannot now remember. I would say that in 1844 there must have been at least 10,000 within what is now Colusa Co."

— Historical Sketch of Butte Co. [p.II], Oakland, 1877. Smith & Elliott, Pubrs.

INDIANS OF SAN JOAQUIN VALLEY

In the History of Fresno Co. is a section on the 'Indians of the San Joaquin Valley', a large part of which was written by L. C. Branch. The information is entirely general, no names or places of tribes being given.

Then follows the statement:

"According to Powers the Neewoc nation extended from the snow line of the Sierras, in Tuolumne Co, to the San Joaquin river. Within that portion of this territory which comprises Stanislaus Co, we find the Wallas living on the Stanislaus and Tuolumne rivers in the eastern part of the county; the Wallalshumnes lower down the valley, occupying the region between these two rivers; the Potoancies and Cocconoons between the Tuolumne and Merced, and the Yachichumnes between the San Joaquin and Mount Diablo.

As to tribal distribution, the Neewocs north of the Stanislaus designate principally by the points of the compass. These are toomun, choomuch, hayzootic, and olowit (north, south, east, and west), from which are formed various tribal names according to the direction in which they live.

The word Wallie or Walla has excited much discussion as to its meaning. It seems to be generally settled, however, that it is derived from the word 'Wallin', which means 'down below', and was applied by the Yo Semite Indians to the tribes living below them. These Indians, as we have said before, lived on the Stanislaus and Tuolumne rivers, living chiefly in rancherias on the opposite sides of these rivers from the towns of Knights Ferry and La Grange. They were consequently the first to come in contact with American civilization, as these places were settled in early days by the miners as they flocked in from other states."

— History of Fresno Co. 163, San Francisco, 1882.
W. W. Elliott & Co. Pubrs.

(Then follows general information on food, houses, dress, modes of fishing and hunting, and so on. Ibid pp.163-169).

Continuing:

"Every band has its separate head. Old Manuel, who was chief of the Wallas at Knights Ferry for many years, is well remembered by all of the old residents of that place. He was a large, fleshy Indian, had rather an intelligent look, and taken all in all, was much superior to the average among his tribe. He was beloved by his own tribe and respected by others. He had several wives and a rather pretty daughter; the latter we have seen many times when she accompanied the bucks in their annual dance through the town. She was decorated with feathers and beads, had a pleasing look, and always carried a plate which she passed around and took up a collection." —Ibid, p.167.

INDIANS OF SAN JOAQUIN CO.

The following is taken from the History of San Joaquin Co:

[p] 12 "At the death of 'Estanislao', 'Jose Jesus' became chief of the tribe, the Si-yak-un-na, with his rancheria at Knights Ferry, called by the Indians 'Cha-pa-ir-cy'. The range of his tribe was between the Stanislaus and French Camp Creek. They were always friendly to the Americans, but were hostile to the native Californians. Jesus once made a raid upon San Jose, driving from the town 1000 horses away to his stronghold in the foothills of the Sierra Nevada. He was an educated Indian, and at one time was an alcalde at San Jose, but believing his people were wronged by being deprived of the herds [p] 13 which they had helped the 'Padres' to accumulate, he returned to San Joaquin and headed foraging expeditions against the Missions, making a wholesale business of taking from them what he deemed to be his own. He was a man who stood 6 feet high, dressed in the full gala day attire of the Spanish ranchero, with cotton shirt and drawers, calzonayos, sash, serape, and sombrero. He was different from his followers; he was cleanly, proud and dignified in his habits and deportment, and we regret to say that he was severely wounded by an American in Stockton in 1849, the act being wholly unjustifiable. Capt. Weber, learning the fact, procured the services of Dr. W. M. Ryer, paying him \$500 therefor, and thus saved the life of his friend, the chief. A remnant of the tribe may yet be seen in the vicinity of Knights Ferry."

— History of San Joaquin Co. 12-13, Oakland, 1879.
Thompson & West, Pubrs.

William Wiggins, who came to Calif. in 1840, in *Reminiscences* written for the Bancroft Library, says of the Indians

"In 1842 accompanied by several others, while on a hunting expedition near the Buttes (Cal.) I came across an Indian village, and the Indians being very much alarmed, immediately secreted themselves in their sweat houses. One lone man with his bow and arrow in hand, concluded he would die where he was. But we persuaded him he would not be molested. We then made him some small presents, and proceeded to camp, and were followed by 47 of these Indians. They were the smallest men I ever saw, averaging from about 5 feet to 5 feet, 7, none of them weighing over 150 pounds, and as an average weight not going over 120. They had rarely seen white men and did not even know the use of tobacco. It was very strange that their fears were so easily dispelled with the few trinkets we gave them. Surrounding our horses so as to form a corral around them, but immediately that any one of them saw a horse approach too close, he would break from the line. Their attention was more particularly taken up with the mules. They were very much frightened at the crack of a rifle, but followed one of the hunters who told them by signs that he would kill them a deer. The delighted Indians soon came back with the promised game.

These natives had never seen an axe before, and were very much taken up with one in possession of our company on seeing it used. They stole the axe at night, but we recovered it the next morning."

William Wiggins, *Reminiscences*, pp. 7-8, MS, Bancroft Library 1877

INDIANS OF SAN JOAQUIN CO.

"The Yachichumines claimed the land between French Camp slough and the Calaveras River, their principal village being near where Stockton now stands. This section was more fruitful in game and acorns and seeds, and consequently was a source of envy to the other tribes.

The Mo-kel-kos occupied land extending from the Mokelumne River and Dry Creek on the north, to within one half mile of Stockton on the south. They were divided into 3 tribes, known as the Mokelkos, the Lalos, and the Macharos. The first were the most powerful, having from 12 to 15 rancheros of from 200 to 300 inhabitants each. This was of course prior to the settlement of Gen. Sutter. The tribe had 4 chiefs, all of whom were of one family: Senato, Soweno, Antonio, and Maximo. The last named is still living on the Megerle ranch near Lockeford.

The Mokelkos were constantly at war with the neighboring tribes, boundary lines and trespassing on hunting grounds being the principal causes."

---Geo. H. Tinkham: *History of Stockton*, 21, San Francisco 1880.

INDIANS OF SOLANO CO.

In a report to the Legislature of California in 1850, Gen. M.G. Vallejo makes the following statement about Solano Co:

p. 17

"This [Solano] is the second name of the celebrated missionary, Francis Solano, and was borne by the great chief of the tribes originally denominated Suisuns, and scattered over the western side of the river Jesus Maria, now Sacramento. The residence of this chief was the valley of the Suisun, which is bounded by the hill near Suscol. Before receiving the baptismal name of Solano, the chief was called Sem-Yeto, which signifies the brave, or fierce band. In 1817 a military expedition (under command of Lt. Jose Sanchez, and by order of the Commandant of San Francisco, Jose Arguello), crossed the straits of Carquinez (on rafts made of rushes), for the double purpose of exploring the country and reducing it to Christianity. On crossing the river they were attacked by the Suisun tribe, then headed by their chief, Malica, who caused them considerable loss. The Indians fought ^{bravely} bravely and to the utmost extreme, but they were in turn attacked with such force and perseverance as to oblige them to retreat to their rancheria (somewhere in the present Suisun valley), where, being still hotly pursued and believing their fate sealed, these unfortunate people, incited by their chief, set fire to their rush-built houses and perished in the flames with their families. The soldiers endeavored to stay their desperate resolution, in order to save the women and children; but even those preferred this doom to that which awaited them from the hands of their enemies. Thus perished the chief, and thus was the hearth and the home of his people destroyed." --History of Solano Co. 17-18, San Francisco 1879. Wood, Alley & Co. Pubrs.

INDIANS OF COLUSA CO.

"The Cortinas or Wy-cows.-- The Indians that inhabit the country along Cortina Creek have always -- even in 1850 -- been called by the name of that stream, but Wy-cow is the proper name. It seems some of these Indians had visited Napa before the discovery of gold, and had picked up a few Spanish phrases, and tried to ape Spanish manners. It also appears that it was considered a good hiding place for horse thieves at an early date, and these Spanish horse thieves probably gave the creek its name. Jot was the chief of the Wy-cows contemporaneous with Sioc, and the two were fast friends. Jot was the ruler over a number of villages along the foothills, but we do not know the boundaries of his territory. It could not have been north of Freshwater Creek, we think, because the yimies (paths) of the Colus made in visiting the mountains all led to points south of that. The Wy-cows seemed to be the only coast mountain Indians with whom the Colus held friendly intercourse. The Stony Creek Mt. Indians belonged to the Nome Lacke tribe, and further back in the mountains they were called Nome Cult."

-- Will S. Green: History of Colusa Co. 33, San Francisco 1880.

INDIANS OF TEHAMA CO.

"When one asked an Indian where he was going, he would invariably point with his lips, by pouting them out and turning his head in the desired direction, and then repeat the point of the compass, an idea of which they had very correctly. They could name 8 points:

wy-ell, north	pwe-wa-rie, northeast
wur-ell, south	no-wa-rie, northwest
pwe-ell, east	pwe-wur-rie, southeast
no-mell, west	no-wur-rie, southwest

.

Most of the Indians of the valley, and even the mountains as far north as Red Bluff, named the points of the compass with a good deal of sameness. The points of the compass of the Mem-pon-ways, who inhabited the territory between Stony Creek and Tehama, were as follows:

wy-hi, north
no-a-hi, south
pwe-hi, east
num-hi, west

Higher up on Stony Creek, near the foot of the high mountains, there was a rancheria called Wy-a-muck, another No-a-muck, and still another Pwe-a-muck. Mem (water) is another word which seemed to be common to all".

- History of Tehama Co. 48, San Francisco, 1880.
Elliott & Moore, Pubrs.

INDIANS OF THE LOWER SACRAMENTO

Sir Edward Belcher in the narrative of his voyage around the world states that he ascended the Sacramento by boat as far as the junction of Feather River, which point he named Point Victoria, saying that it was at "the Forks". He mentions the Wallock tribe as located in that vicinity.

Writing of the lowlands subject to occasional inundation at periods of exceptionally high water he states that the floods leave "only a few scattered eminences which art or nature have produced as so many islets or spots of refuge. Upon these spots the tribes who inhabit these lowlands are frequently compelled to seek shelter, principally, however, on those artificially constructed -- as all were which we examined. They consist merely of a rounded pile, raised about fifteen feet at the apex above the surrounding level; the space from which the earth is removed forming a ditch to carry off^{the} superfluous water. Our pilot termed them Rancherias (as they also do any place to which the natives resort) and assured us that each was the separate property of a distinct tribe. None

Indians of the Lower Sacramento

2

exceeded a hundred yards in diameter. -- Belcher, Narrative of a Voyage Round the World, London, vol. 2, page 124. 1843.

Belcher mentions also a Rancheria which his Indian pilot called Onae-shan-a-tee -- a name applied to all below the Wallocks of Point Victoria. (Ibid page 125)

Additional matter of interest concerning the Rancherias of the lowlands is given by Belcher and should be quoted from his book. (Pages 125-127 inclusive)

Misc. / Calif. / EB9

Tejon Indians

80/18
C

Supt. E. F. Bahr in Feb. 1904, reported number
of Indians at Tejon as 2500. - House Doc. 1,
33d Cong. 2d Sess. Pt. 1, p. 506. 1854.

Number at same time given by apt. Henley
as only 700 - 2nd p. 509.

History of Tejon 1850-1854. 2nd p. 514-515.

Tejon

Weather

Temp.

Tejon (building +) in 1856

House Doc. 1, 34th Cong. 3d Sess.
787, 1856.

2nd 797-800

2nd names of chiefs but not
of ranches or tribes.
2nd population as 700.

Weather

Temp.

Sebastian Military Reserve, Tejon, Cal.

Ref. for 1857 - by J. R. Vineyard, Ref.
Comm. 2d Apprs. House Doc. 2, 35th Cong.
1st Sess. 689-691, 1857.

Tejon in 1859

Senate Doc. 2, 36th
Congress, 1st Sess. Vol. 1,
811-812, 1860.

San Miguel's Inds belong to Tash'-le-poom
tribe (add Koo'-koo for tribe).

Buena Vista Lake tribe Too'-loh'-min
are they related to Chumash or Yokuts?

Tejon

See also under

Reservations

Tejon Reservations (important ref.)

Ref. Comm. 2d Apprs. (for 1862)

324-325, 1863. (1370 Indians in 1862)

of following tribes: Sierra or Caruana,
Laguna or Tatagua,
Surillo or Cartaka

Good

0 0 1 0 6

At Tejon on Tule River

Old man Casamero -

Came originally from Pico Creek + Camulus.

Lived for sometime at Lievra (not an aboriginal name at Lievra).

His name for people (or tribe) is koo'.

" " " place - - " mah??

I don't seem to have any vocabulary from him.

Tejon Canyon: Rosa Henio⁸⁵ + Ramon Henio
Rosemyra Reh.

Ft. Tejon Indians

He had tells me that Rosemyra told him that in 1854 there were 4500 Indians at the Tejon -

S.F. Oct. 30, 1905 - am

Compare report of Ind. agt. for Calif. - in 1853 * 1854.

The Ind. Affairs Report for 1854 (p. 515) 1855, gives 800 as greatest number -

Tejon Pass there came - June 9 + 10, 1851 (600 came) p. 256

✓ Texon (Tijon)

✓ Cas-take

✓ San Juris [= ^{18 cal. Juris} San Imirio]

✓ Waae [= Uvas]

✓ Carises

✓ Buena Vista

✓ Lena-huon [Sena-hu-on]

✓ Hol-e-clame [Holo-cla-me]

✓ Cho-ho-nuts [soho-nuts]

✓ Tocia [To-ci-a]

✓ Hol-mie-uh [Hol-mi-uh]

all carded

Buena Vista + Carises lakes + Kern River to
into Lake Card + Merced

Seneca Soc. 4, Special Secs
1853.

- 0 0 1 0 7

Tyjon -

was Video (old man
who gave me the skeleton
of a vocal)

Was he possibly Alliklik?
or were Alliklik and
Buenos Vista like same??

Video - {Cahungá?} or
Bern Cr. near Chumash

Juan Olivos, Ventura Chumash

Tejon Ranch

Present owner (1925)

Harry Chandler of Los Angeles
Times

DOUGLAS

Tejon Ranches

C. C. Beach (Resident Secy)
Bakersfield

[Son of Dr. Charles H. Beach]

Notes from Buena Vista Lake & Fort Tejon

by Chester Lamb & A. Brewster Merrill
(mainly ornithological)

The Condor, XV, 115-120, May-June 1913.

INDIAN DIES AT 150 YEARS.

**Mary Tecuyas, Oldest Member of an
Almost Extinct Tribe.**

BAKERSFIELD, Cal., January 24.—
Mary Tecuyas, an Indian woman, re-
puted to be 150 years old, who died
yesterday, will be buried today by the
few remaining members of her tribe.

The aged squaw was the oldest mem-
ber of an almost extinct tribe, known
as the Tejons, who live in a canyon
near here.

The tribe is said to include fifteen In-
dians who are more than 100 years old.

Wash. Post, Jan. 25, 1916.

From here we went on to Santa Barbara and from there returned with unusual haste to San Francisco, leaving an expedition in preparation in Santa Barbara to go in pursuit of the Indians who had taken refuge at the lake of Buena Vista.. My companions informed me afterward that they succeeded in capturing all the ringleaders and sentenced them to work on public affairs at the presidio.

19

INDIAN DIES AT 150 YEARS.

Mary Tecuyas, Oldest Member of an Almost Extinct Tribe.

BAKERSFIELD, Cal., January 24.—Mary Tecuyas, an Indian woman, reputed to be 150 years old, who died yesterday, will be buried today by the few remaining members of her tribe.

The aged squaw was the oldest member of an almost extinct tribe, known as the Tejons, who live in a canyon near here.

The tribe is said to include fifteen Indians who are more than 100 years old.

Washⁿ Star- Jan. 24, 1916
25!

Tejon

MT. DESERT READING ROOM
BAR HARBOR, MAINE

Sept 1 1966

C Hart-Memman &
Wear his

We have had
to find camping on
the ranch on account
of fire and hunting
but I understand
the value of his work
you are doing so
will be glad to

have you camp a week
at the fort and a
week in the canyon
as you say first.

Please allow no
one to hunt and
also be kind enough
to say nothing to
any one about it -
as it is always
harder to refuse others

Yours truly
J. M. Smith

Red & Gold. 15. 1906. Adam Francis
left. 15. 1906. Adam Francis

Tejan - Tehechafi

Sarcus found in Tehechafi Basin a tribe
whom the Indians call 'Cobaji' & the
Noches (= Yokuts of Kern River) call 'Noches Colteches'.

Are Sarcus 'Quabajay' (fl.-gais) of Tejan Canyon
same as Tol'chin-de?

Prob. Quabajay is Indian name.

Tejon Indians

Wm. P. Blake states, Sept. 2, 1853, that several Indian rancherias were passed in ascending the slope of the Tejon. p. 38.

He goes on to state that the Tejon was selected by Lt. E. F. Beale as the most appropriate place for an Indian reservation and that the latter collected together a great number of Indians, provided them with agricultural implements, and induced them to cultivate the soil. About 700 Indians were at work. p. 39, note.

Pacific R.R.Repts. Vb, 38, 39. 1856.

Mr. Blake states that the Indians at work on this reservation came from remote portions of California, and spoke different languages.

Pacific R.R.Repts. Vb, 40 (note). 1856.

While in the depot camp at the Tejon, Sept. 23, 1853, Wm. P. Blake writes:

"The Indians of the Tejon make beautiful baskets, or shallow trays, out of a round wiry grass, which they wind and weave together very dexterously. The grass is stained with different colors, and is worked in so as to produce different geometrical figures. These baskets are highly valued, and are used to contain food after being cooked, or even to boil water in by means of hot stones, the weaving of the grass being so close that they are completely water-tight. They last for years, and are called coritas."

Pacific R.R.Repts. Vb, 46. 1856.

INDIANS OF THE TEJON

A.S. Taylor writes in the Calif. Farmer:

"In July of the present year (1859) the Reverend Padre Rubio of Santa Ynez Mission College, stated to me that last year, while on a visit to the Tejon Reservation and the Tulare country, at least one-half of the numerous Indians he saw thereaway, were old neophytes or were Mission-born Indians; and they told him many more were living on the Sierra further eastward. This seems to be the case also with the Indians of San Diego and San Bernardino counties."

A.S. Taylor, Calif. Farmer, Vol. 13, No. 11,

May 4, 1860.

Carded

Rancherias of the California Region mentioned by Tapis, 1803.

Estevan Tapis in a letter to Arrilliga gives the following note in regard to two rancherias of the Tulare Region:

"..Although the people estimated to be in the neighborhood of Alajulapu are not excessive in number, it must be remembered that the gentiles nearest the Tulares communicate with these rancherias, particularly those of the two large rancherias, named Atsititihu and Sihuicon. These gentiles are of evil disposition, and turbulent, disposed to commit murder in the most infamous manner and for purely superstitious reasons. For instance in April 1801 Lihuiasu with some 6 companions from the two mentioned rancherias came at night to burn Eljam, a small rancheria that was two leagues from Tequeps and about 6 from Sta. Barbara; and killed 5 people, wounding two others, solely because the gentiles of Eljman were relatives or friends of Tenuanucat, chief of Cuyamu rancheria of the two pueblos on the coast."

Estevan Tapis: Letter to Arrilliga June 30, 1803 (copy Archives de la Mision de Santa Barbara, VIII, page 179, in Bancroft Library, 1877).

p. 179

REMOVAL OF TROOPS FROM TER-WAW AND TEJON in 1861

General E. V. Sumner states in a letter dated San Francisco, June 10, 1861, "I have been obliged to break up the posts of Ter-Waw and Tejon, but they had ceased to be of any importance as military posts." --Records Calif. Men War of Rebellion, 1861-1867, by

Richard Orton, Adjutant-General of California, p.18, 1890.

Ham'-met-wel-le

Yokut

Name given me by Mrs. Rosemyre for tribe believed by her to have lived at Buena Vista, Kern Co. Calif.

She said the chief was named Te-no'-kah. Needs verifying.

A Yowelmanne Indian gave me the same name for the Buena Vista Lake tribe and pronounced it Haw'-met-wel'-le. - C. H. M.

Tejon

TEJON INDIANS' METHOD OF GETTING
SQUIRRELS IN WINTER.

The following note is from an article on the Tejon Reservation reprinted from the Los Angeles Star in the San Francisco Daily Chronicle, June 27, 1854.--

"The winter of 1852-3 was very severe. The Indians were nearly starved to death. The hills and plains are covered over with little ditches to lead the water into all the squirrel holes, and when the squirrel was forced out of his hole, he was killed and eaten. They were obliged to pursue this course of precarious living for a long time. The ditches themselves attest that the labor they performed must have been incessant. . . The labor upon some of these ditches to catch a few poor squirrels, would have been sufficient to have watered a vineyard."--San Francisco Daily Chronicle (from Los Angeles Star), June 27, 1854.

Extract from 'Fifty Years' Observation
of Men and Events', by Gen. E.D. Keyes, 1885.

The last treaty with the Indians was made
at French's deserted rancho, at the entrance
of Tejon Pass. Several hundred were assembled.

[1851]

p. 236.

Surillos or Catakes Indians.

Are mentioned as on the Tejon Reservation.

(Ventworth in Ind. Aff. Rep. 1862-
P. P. 324-6)

Bancroft Nat Races

Lagunas or Tatagwas Indians
Southern California

Are mentioned as living on
Tejon Reservation -

(Ventworth in Ind. Aff. Rep. 1862-
P. P. 324-6)

Bancroft Nat Races

The Sierras Indians
or Baruanas .
Southern California

These Sierras or Baruanas
live on the Tejon Reservation
(Ventworth in Ind. Aff. Rep. 1862-
P. P. 324-6)

Bancroft Nat Races

Corded

"The following letter by Gen. Edward F. Beale to Gov. J. Neely Johnson of California, reporting the results of his expedition to the Indians of the Kings River region in June 1856, was published in the San Francisco Herald, July 13, 1856. The article reads as follows:

"We are indebted to Gen. Beale for a copy of his report on the Indian difficulties of the Southern Country, which represents the state of affairs down there in a very different light.

July 12, 1856.

Governor: I have the honor to report that in obedience to instructions received from you I proceeded with all possible despatch to the scene of the late Indian difficulties. I left San Francisco on the morning of the 28th of May last, accompanied by my Aide-de-camp Colonel Edward Byrne. At midnight on the 5th day of June I encamped on the banks of King's River. In conversation with Mr. Campbell, sub-Indian agent stationed at this point, I learned that in consequence of the continued excitement of the whites, more particularly those living in and about the villages of Woodville and Visalia, rumors had reached the Indians that active hostilities would be at once commenced against them and they in consequence had fled to the mountains.

I despatched early the next morning Mr. Campbell, who speaks their language, with five bullocks and with a

(2)

message to them to appoint some spot where I might hold a council with them. In the meantime I continued on to Elbow Creek, Here I found Lieutenant Livingston, Third Artillery with some 30 men encamped. I fortunately met Lieut. Allston of the dragoons who were encamped some ten miles south, here. These gentlemen corroborated the reports I had received relative to the violent measures contemplated by the whites. I then visited Visalia and Woodville and after consulting with several prominent citizens I deemed it best to call a general meeting of the people in the afternoon. It was very fully attended. They at first seemed to think that nothing but a very severe punishment to the Indians would prevent further molestations of the whites for the future. I fully explained to them the power that had been confided to me by your Excellency and urged upon them a more conciliatory spirit. I also invited several well-known citizens to accompany me to the proposed council ground. This having met their approbation, and Mr. Campbell, after several days absence, returning with the information that the Indians had despatched runners in every direction for the scattered bands and would meet me in a valley about 35 miles from Elbow Creek. I ordered Lieut. Allston's command of some forty dragoons together with Lieut. Livingston's command of some thirty men to accompany me as an escort. Early the next morning we took up our line of march; the weather was excessively hot and Lieut. Livingston's men being on foot suffered excessively from fatigue and thirst and it was nearly

(3)

midnight before they reached camp. The next morning I held a council. Some 60 or 70 Indians were present. The following tribes were represented by chiefs or captains: Monoes, Chokimauves, En Tennysich, Couilla, Yocolle, Talumne, Paloushiss, Wirkachoumnie, Openochies, Tache-Noo-tu-ne-too and Chooemimnees. Mr. O.K. Smith from Woodville and Dr. George from Visalia represented the citizens; Messrs. Campbell and Jennings, sub-Indian agents were present.

Through Gregorio, my Indian interpreter, a very intelligent man who accompanied Colonel Fremont to the Atlantic States and back and speaks English very well, I told them the object of my visit was if possible to make peace; that it was idle for them to attempt to cope with the whites in warfare; that unless they would unconditionally promise to go where I deemed it best for them to live I had come prepared to inflict summary and severe chastisement upon them. They seemed very anxious for peace and after talking to them for about two hours I dismissed them to reflect well upon what I had said to them and that I would again send for them in the afternoon. Accordingly I sent for them. I told them that all their people living upon the waters of King River must go at once to the Reservation on King River, and that all their people living to the South of this stream must go to the Tocolle Valley. To this they joyfully assented.

I then distributed among them as presents the articles listed in the paper marked A accompanying my report.

(4)

Finding that a very large tribe living on and about the Tule Lake were not represented, I despatched Indian runners that night to them with a message that unless they met me in five days from that time in the Tocolle Valley for the purpose of making a treaty I should deem ^{them} to be at war and treat them accordingly.

The next morning, the 10th instant I broke up the camp and returned to Elbow Creek. On the morning of the 14th I went to the Couilla valley, some ten miles beyond Woodville with an escort of dragoons. Over 300 Indians were present and some 40 of the citizens were also present. The Olanches, Piquirionals, Coyotes, Wacksaches, and Couillas were present. They were delighted to meet me and were perfectly willing to do anything I desired of them. They agreed, as the others had that they should preserve peace and remain in their present camp until the arrival of Colonel Henley, the Indian agent. In the paper marked B you will find a list of property destroyed during the war. The mill belonging to Mr. O.K. Smith, which was destroyed is a great loss to the community, it being the only mill in that section of the country. In questioning the Indians about this matter, they acknowledged having set fire to it, and showed me the Indians who had set fire to it.

The peace to be preserved requires first the presence of the Indian Commissioner and next the presence of a few, say 25, dragoons in the field constantly. I went to Fort

(5)

Tejon, and remained there until the arrival of Col. B.L. Beall commanding the post, of whom I made a request in writing that he would send a detachment into the field at once. He answered that he could not do so unless he received instructions from Gen. Wool. This post ought to be reinforced at once with another company so that one company could be kept constantly in the field. There would never be any trouble with the Indians if this were done.

I arrived here via San Jose on the night of July 10th Hoping that my efforts will meet with your approbation.,

I have the honor to be

Your Excellency's most obedient servant

J. Neely Johnson
Governor of the State of California
Sacramento City

Population

Tejon Reservation.
"DIGGER" INDIANS ON ~~SOUTHERN CALIFORNIA.~~

"The Indians properly belonging at present to the Tejon reservation may be numbered at about 1,370, among whom are the following thrifty tribes or bands."

[The following are enumerated: The Sierra or Caruana, 96 people; Laguna or Tatagua, 231 people; and the Surillo or Cartaka, 162 people] "These Indians all belong to the race known in California as the 'Digger'; there are several hundred of the same class living on the Laguna, Tihatchipe, Hockeye, Kern river, Posa creek, and other localities within the bounds of this portion of my district."

--J.P.H.Wentworth in Rept.Comm'r.Ind.Affrs.for 1862,pp. 324-325, 1863.

The district referred to is the southern District of California.--Ibid, p. 324.

On Sept. 20, 1853, Wm. P. Blake states that at the entrance of Canada de las Uvas and about 15 miles from Tejon camp, they found some Indian huts occupied by Antonio, one of the chiefs of the Tejon Indians. He conversed in Spanish.

Pacific R.R.Repts. Vb, 41. 1856.

Tejon Indians

DIGGERS

Among the Indian tribes or bands on Tejon reservation are mentioned the Sierra or Caruana, the Laguna or Tatagua, and the Surillo or Cartaka (pp. 324-325). "These Indians all belong to the race known in California as the 'Diggers'; there are several hundred of the same class living on the Laguna, Tihatchipe, Hockeye, Kern river, Posa creek, and other localities within the bounds of this portion of my district, [Southern District of California], but many of them prefer hunting and fishing to engaging in the pursuits of agriculture. I have encouraged the Indians to cultivate their own farms, to grow grain and vegetables, and to plant vines and fruit trees near their houses. I have met with considerable difficulty in getting them to conform to my wishes in these respects, as they have but little faith, from their past experience, that they will reap any reward for their labor."

--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, p. 325, 1863.

TEJON INDIAN RESERVATION.

In 1862 the title to the territory included in Tejon Reservation was in dispute, and attention is called to the fact that "it is one of the best locations for an Indian reservation within the whole southern country," and therefore the necessity of the United States establishing title to it.--J.P.H. Wentworth in Rept. Commr. Ind. Affrs. for 1862, pp. 325, 328, 1863.

Lt. R. S. Williamson states, on Aug. 21, 1853,
that the Indians in the Tejon Pass "are semi-civilized;
many of them speak Spanish; and they cultivate melons,
pumpkins, and a little corn."

Pacific R.R.Repts. Va, 21. 1856.

Tejon

Bakersfield, July 7-;4, 1905.

Saw and got additional material from Mrs. J.V. Rosemeyre, the old Indian woman (half and half Tong-va and ^{Akotutse-am} Ko-too-tse-am) from whom I got some material year before last. By means of Fuertes bird pictures and a lot of photos and cuts I got from her a goodly number of additional names of mammals, birds, and insects and plants.

Bakersfield, July 15, 1905.

SERRANO INDIANS SEBASTIAN.

On the river bottom about 10 miles east of Bakersfield and 4 west of mouth of Canyon is an old ranch named Rio Bravo Ranch, after the first name for Kern River, which was originally called the Rio Bravo.

At the upper(west) end of the ranch a small tributary stream known as Cottonwood Creek (now dry) comes in from the south, cutting its way through the rolling foothills and bordered in places by clusters and lines of cottonwoods.

Fremont, guided by the Serrano Indian Sebastian, crossed at this point in 1844; and for many years the overland trail from Los Angeles by way of Tehachapi Pass, crossed Kern River close to the mouth of Cottonwood Creek. The river is very rapid here and is choked with huge boulders and small ones, over which it tumbles, making much noise. It cuts through a gravel and stony mesa with a bottomland bordered by low banks on the south side and clayey cliffs and hills on the north side.

It is said that in the early days an Indian village used to stand on the north side and that the Indians, after Sebastian swam the foaming river and got ^{to} them, helped Fremont and his party to cross on tule rafts.

1

Tejon

TEJON RANCH

November 10-12, 1905

Tejon Canyon at its nearest point is about 2 miles east of Ranch Creek. The mouth of Tejon Canyon proper (where the Indians live) is 5 miles from Tejon Ranch House. Below this is a sort of basin in which is the beautiful forest of Valley Oaks, cottonwoods and sycamores, with great areas of wild grapevines, known as the Monte (El Monte). This forest is fully a mile long and about 1/8 of a mile wide. On the west edge of it was formerly a large rancharia of Indians of the ^{*}Hammenat tribe... The Indian village (the "Canyon rancharia") extends for about a mile along Tejon creek in the mouth of the Canyon.

J.V. Rosemeyre is a storehouse of information about old events and I regret that I had so little available time to talk with him. He says that Gody who came out here with Fremont in 1842 was for several years a partner of Gen. Beale's at Tejon Ranch; that later Gody had a ranch of his own in the mountains nearer the coast, and finally when an old man, he came to Bakersfield and died there.

(7)

TEJON

Nov. 10-12, 1905

He told Rosemeyre how the old Serrano Indian Sebastian helped Fremont and his men across Kern River at time of flood when the water was rushing and roaring furiously among the big rocks at the crossing. Sebastian he said took a rope end in his teeth and swam the wild torrent with it, landing far below on the opposite side. Everyone thought he would be hurled against the rocks and killed. He and the Indians on the other side built a tule boat and rigged up a rope ferry and got the party and their outfit across.

During the early years of Fort Tejon large numbers of Indians were brought to the Tejon region and distributed among the existing rancherias--and at least one new rancheria was established. These Indians were doing no harm in their own homes and it was a double outrage to bring them here--an outrage against those brought and those to whom they were added.

In 1857 or 1858 Rosemeyer took a Census for General Beale and ^{reported in} ~~found that~~ the neighboring rancherias ^{there were} in all between 3500 and 3600 Inds.

TEJON

November 10, -12, 1905

Nearly all of these are long since dead, and most of their descendants also have passed the 'Great Divide'. All of the rancherias, save the one at the mouth of Tejon Canyon, have been long abandoned. At this one there are now about 30 adult Indians, and perhaps 20 children.--This is my estimate, not a count.

By talking with them and collecting vocabularies I found to my surprise that at least ten languages are represented here at the present time, though nearly all have come to speak Spanish-Mexican and what they call 'Old Tejon' ('Tejon Viejo') which is Tin'-lin-ne in their own language and Yowelmanne in the Toolumne language.

File under Tejon

INDIANS OF ~~So. Calif.~~ & S

Bad misenf

Carded

Alex. S. Taylor in his 'Indianology of California' published in California Farmer, 1860-1863, writes as follows on "The Indians of Owens' Lake -- and Southwards."

The Monos, Cosos, and some other tribes occupy the eastern slopes of the Sierra Nevadas, and are said to number some four or five thousand souls -- the Tataguas, Lagunas, Coruanos and Curtakas are other southern tribes of Western New Mexico, bordering on California between the Tejon Pass and the River Virgin, some of whom from the following notice are now in San Francisco. Very little is known of the ethnological characteristics of these tribes, though the Americans have been acquainted with them two or three years."

Taylor quotes as follows from a newspaper of May, 1862, probably the Los Angeles News:

"A band of Indian warriors of the Tatagua, Laguna, Coruano, and Curtaka tribes -- who inhabit a country somewhere on the other side of the Tejon Pass -- has just arrived in this city. They propose to give a few exhibitions of their national customs, the first of which will take place on Thursday evening next

It is estimated that the Indians in Owens' Valley number from six to eight hundred, with about a hundred rifles in their hands, which they know how to use."

Alex. S. Taylor, 'Indianology of California', Calif. Farmer, May 8, 1863.

TEJON RANCHOS

AREA 300,000 ACRES—ELEVATION 600 TO 5,000 FEET



BOARD OF CONTROL:
H. S. FIRESTONE M. H. SHERMAN
F. X. PFAFFINGER R. P. SHERMAN
J. B. VAN NUYS D. O. BRANT
HARRY CHANDLER

RANCHOS:
TEJON
CASTAC
LOS ALAMOS
LIEBRE

KERN AND LOS ANGELES COUNTIES

WITHIN THE CONFINES OF THE PROPERTY ARE TO BE FOUND EVERY QUALITY OF SOIL AND
EVERY VARIETY OF CLIMATE COMMON TO CALIFORNIA

Ans'd. Oct. 6, 1930

P. O. BAKERSFIELD, CAL., September 12, 1930

Dr. Hart C. Merriam
Washington,
D. C.

Dear Dr. Merriam:

Having read of your work among the Indians of this district, I have wondered if I could prevail upon you to refer me to any references which might be valuable to me in preparing a history of the Tejon Ranchos. I am attempting to secure information in regard to the early history of the Indian inhabitants of this region.

It has been a source of considerable speculation to me to determine the customary method of spelling Indian names. Is there any standardized rule that is followed? Do you know of any collection of Indian names which would probably give me the spelling of the common names that I encounter here?

I shall be deeply grateful to you for any assistance that you can give me.

Very truly yours,

Ch Beach
Resident Secretary
Tejon Ranchos

P.S. This letter will be forwarded to your correct address by my father,
Dr. Charles H. Beach

T H E T E J O N

E.F.Beale, in a report to the Commissioner of Indian Affairs, dated San Francisco, California, September 30, 1853, states:

"The Tejon valley, or at least a large portion of it, is said to be covered by a Spanish grant; but as I found no settlers on it, or any evidence that it had been settled, and under the fact that there was no other place where the Indians could be placed without the same objection, I concluded to go on with the farming system at that point, and leave it to Congress to purchase the land should the title prove good, or remove the Indians to some less suitable locality. It is almost impossible to find, at this time, any extent of country either unclaimed by Spanish grants or free from white settler who hold under preemption right."--House Doc.1,33d Congress, 1st Sess., Part 1, 470, 1853.

misc. / Calif. / E90

California Indians : Miscellaneous

Misc / Calif. / E90

80/10
c

Chanchilla
meat

(Zuni Zuleh region)

Jackrabbit skinned + skinned with
to lay ears left on + a skinned ball
around hump up to dry (Oct 14/1905).

Soldiers in Yocimite

Kill dogs

Put tents on rancheria + stand around
all day + night - Indians can't stand it.

Sent took all land from Indians and
never gave anything back - never
paid anything

• Digging stick Sui-péh

• Rifle

Tobacco Kabi-hi

" bag

• Clipping ^(deer) horn for arrowhead

• Reiss

• Bone and

• Thread deer
fibre

• Soaproot brush

• Rope; cord + carzip hand

• Fish hook of bone

Fish line

No net in Yoc, but below

Basket materials:
mistle
cladon
R. m. m.
C. antipyrinum
Redwood
Balsa

The surprising scarcity of children
in Muniak territory was so
notable ^{in 1905} that I remarked it in my journals.
A few years earlier I had seen many
in all the rancherias. They had died.

October 1906 .

During the ceremony at Railroad Flat I saw a dog steal a roasted squirrel inside the hange. The squirrel was roasted in the hot ashes. The dog was caught and soundly thrashed. Of the nearly 100 dogs present, this is the only one I saw steal anything.

Notion -

after killing deer, used to
twist tail around it +
carry on his back

Coyote was originally
called Os-sā'-le, but because of
his greediness his name was changed
to Kat'-wah.

R

✓

Tsalame memah say all
moist came from water
running water. This
word for shouting is
Wah-kah-lah'-loo for
Wah-kah-loo river

Northern memah say all moist
(sounds) came from running water
Echo from bistrans water.

West Pt Feather dress

✓

for ceremonial -
Feathers used:

Flicker
Blackbird (Brewer's blackbird)
Eagle
White goose

Feathers never used:

Blue jays
Meade's lark
Calif. warbler -

Never use skin or tail
of Fox or Coyote

red shot spider
Poison spider (Po'-ko-mor)

best scratch of claw
poisons -

arrow fits to kill quick

Yes more
~~most~~
Many Calif lads called
"Squatters" - living men
they + their forefathers
have always lived -

Lifes (int tobacco)

Tsalame memah

✓

all moist came originally from
running water

This word for shouting is
Wah-kah-lah'-loo for Wah-kah-loo
river -

Not to be taken

✓
The mountain trout came originally from Ah-pahn-tah, the red-bellied salamander, for at one time Ah-pahn-tah turned into a trout.

✓
Koo'-choo - an stinkier huge shaggy animal bigger + taller than the Grizzly. Appears to have been a Buffalo.
~~Its~~ hide was used as a blanket.

✓
Yo-hem'-i-te = hunting game

^{too much}
Yo-ho-ü too-e-sik'-ke = to kill too much

Chauchilla mew'-wah (mu'-wäh, mu'-wah)

House - - - oo'-choo

Village - - oo'-choo'-mat-te

Bark hut - - oo'-moo'-chah

Storm - - - oo'-moo'-chah

Fly - - - oo'-chum

✓
Rabbit skin robes

Gordon Cumming speaks of rabbit skin robes worn by the men in 1878, and says the rabbits were caught in long nets by driving in the Mariposa - Yosemite region -
Exanta Vgs. 69-71, 1884

TRIBES WITHIN 100 MILES OF WEAVERVILLE

Poliklan:

Polikla
Nererner

Kahrok:

Kahrok

Shastan:

Shaste
Konomaho
Hahtokehewuk
Ookwahnutsoo

Tlomtoi:

Tlohomtahhoi

Chemarekan:

Chemareko

Lutuamian:

Klamath-Modok

Achomawan:

Modesse
Ilmahwe
Achomawe
Atwumwe

Atsookāan:

Atsookāe
Apwoorokae

Yukean:

Ookumnom
Hoochnum
Tahtomah
Ookotontilka
Wetooknom
Onkalookumnom

Wintoon:

Wintoon
Wintu (or Numsoos)
Norrelmuk
Nīiche
Dawpum
Wiekerrrel
Nomlakke
Dahchinchinne
Choohelmensel
Noema
Tehama
Nometekewe
Koroo

Soolahteluk:

Pahtewat
Weke
Weyot

Athapaskan:

Hawungkut
Hoopa
Tsanunghwa
Lolankok
Mattol
Nekanni
Nungahl
Settenbiden
Cheteggeka
Tochilpekeahang (Kahto)
Tochobekea
Tokubbekea
Tsennokannes
Bahnekokeah

Widoo:

Konkow
Kummowin
Mechopdo
Notokoiyo

Yahna:

Nosse

Pomoan:

Mahto pomah
Metomah
Shomul pomah
Shoteah
Bukkow pomah
Pomo (Potter Valley)
Dannoka

Mammal food

Flesh (meat)

Fat + suet

Marrow fat

Deer tongue

Dried meat (jerky)

Fish - fresh + dried

Black Poison Spider

Latrodectus mactens ^(L.D.H.)

4 may be 3 + 1

6 may be 2 times 3

7 " 1 more

8 " 2 times 4

9 may be 10, 1 less or missing

Mexican - Spanish ~~League~~ =
 $2 \frac{3}{5}$ miles = 1 league
 $2 \frac{3}{5}$
 $5 \frac{1}{5}$
 $1 \frac{3}{10}$
 $6 \frac{1}{2}$ miles
 $1 \text{ league} = 2 \frac{3}{5} \text{ miles (Nelson)}$
 $10 \text{ leagues} = 26 \text{ miles}$
 $4 \text{ " } 10 \frac{2}{5} \text{ "}$
 $14 \text{ " } 36 \frac{2}{5} \text{ "}$

Yerba del Pueblo - Poison

In January 1852 J. G. Warner, in
a sworn statement of property destroyed
on his ranch by Indians, mentions
"one bale yerba del pueblo, poison \$75.00"
Senate Doc. 4, Special Sess. 1853, p 291.

throughout to gold but the pollution
of the runs & small streams from mining
destroyed the fish, thus depriving the
Indians of an important ^{secondary} auxiliary source
of food.

Taylor notes gathered 1853-56
about in 2d article

Horses too abundant - 1805, 1825-1835

Sonoma - Burns
Tachn + Natsonaka massacre

Orlando Barton of Visalia
Dudley - knows about
Point of Rocks &c.

Coalinga is 40 miles from Dudley
" 80 " " McKittrick

Canam's ship about 10 miles
NW of McKittrick on road
leading to Dudley.

Pictures on Rocks

BIOLOGICAL SURVEY

Indian Mounds in Sacramento tubes

A Sacramento fisherman named
Glatz knows of a number of
Indian mounds in the tubes west
of Sacramento. They are on the
sides of deep pools and should be
worth visiting.

com.

Nov. 1907.

Miss Effie Keilbar,
Murphy

Frank Harrington, Mitchell's Hotel Murphy
Rabbit skin robe (painted) \$20.00

Miss Rebecca Blood, Angles (Daughter
of Harry Blood)

W. E. Mills, Quincy, Calif. - (found to wash)
Johnson, dealer Santa Rosa

Photo. Superior ledge
Indian Jack, Sonoma
Mu-ma ^{sent} 29/1902

Hunter Bill
Yankee Jim
Ne-ce-non
sent

Ed. Stone, Todd Valley

Miss Julia Jones, Mariposa

✓ Mrs L. D. Krohn, Coarse Gold Gulch
Chule-Chaney baskets

✓ Mrs Susan Loosley 210 Market (1160 Page) S.F.

✓ Miss Dennis, Jackson, Amador Co.
Shattuck refuted

Get

Congressional Record

Dec. 19, 1904.

Contains speech of Congressman Hall
of Calif. transmitting memorial
of Northern Calif. Indian Assoc.
containing statistics of Indian
population &c &c

Presents for California Indians

On August 30, 1852 Congress
appropriated \$100,000 "for preservation
~~the~~ of peace with those Indians
who have been dispossessed of their
lands in California, until permanent
arrangements can be made for their
future settlement."

Of this appropriation, \$25,000 was,
in Sept. of the same year, placed in
the hands of Major R. B. Reading for
"the purchase of suitable articles for
those Indians", the selection being left
to his judgment & discretion, he being
familiar with the subject.

(Senate Doc. 4, Special Session, 1853, p. 31.)

Major Reading had previously recommended the
expenditure of \$11,500 for beads, \$2,500 for Turkey
red prints, & \$1,500 for day-colored shawls (ibid, 360).

Coeur d'Alene

1886

Name originally applied to a Canadian trader "of a close, ruggedly
temper". The Indian chief Stalaam of the Skitsuish tribe
(now commonly called Coeur d'Alene) said these men had the
"heart of an owl" - meaning a small illiberal disposition. This
was introduced by the French Canadians literally as 'coeur d'alene'
and the name came to be applied first to the chief, & then to the
tribe and the lake about which they lived. - Hale, Ethnography
U.S. Expl. Expd. 210, 1846.

0 0 1 4 3

Jesse Burris

Eye witness to Sonoma
Kingston - Tahlequah
Indian Drive

Have seen his wife
+ one son -

now dead

Walla Walla Invasion into
Sacramento Valley.

Revere (Lt. J. W.) Tour of Duty in Calif. 1849.
147-163.

Calif. Indians

Important matter in
J. W. Revere - Tour of Duty in Calif. 1849.
#113-118, 119-129, 142-144, 159-163.

Prison - Spider - Lathrodectus

Jim Burs }
Dick Edmund } alpha

Aboriginal (Calif.) Botany - Stephen Purpus
Proc. Calif. Acad. Sci. V, 1875. (378+)

Old Indian Cemeteries

Kalamassa, 5 miles above Santa Cruz mission, on
the river bank. - covers 20 acres & rich in
treasures.

Tekepis, 6 miles higher up the river -

Taylor in Calif. Farmer, Aug. 28, 1863.

Old Santa Barbara Cemetery

Partocæn Paltocæ "on mesa off the sea near the asphaltum beds"

Taylor, Calif. Farmer, April 24, 1863.

6481

00145

1905 Journal ^(Vol. 2) I.

Indian notes on pp

Shoshones

6

Nevada

48, 51, 66, 69

Goose Lake ^{Valley} NE Calif (+ So Oregon)
was formerly "the object of deadly contentions between
the Piutes, the Modocs, and the Pit River nation" -
Stephen Powers, Overland Monthly, Vol. 13, 347, 1874.

Evidences of prehistoric occupancy of Tehachapi Valley.

- Irrigating ditches and shaft leading to a silver mine.
- Hist. Central Calif. 276, 1891? (= Hist. Fresno, Tulare
+ Kern Cos. Calif. - Chicago, American Pub. Co.)

✓
" Our earliest authority ,Father Palou, notices the difference of colour between the tribes on the two sides of the bay of San Francisco, and also the contrast between the Upper & Lower Californians in the mode of wearing their hair. He also considers this custom ,as also that of sprinkling ashes on the body , as ^{fortly} dependent on causes of temporary occurrence." --Forbes History of Calif.,p182, 1839.

" Within 3 months after the discovery of gold, it was computed that there were near four thousand persons, including Indians, who were mostly employed by the whites, engaged in washing for gold." --Frost's Pictorial History of Calif.,p 40, 1850.

List of Tribes, places, and dates
where I saw Indians of the tribes
named (in 1903). The localities are
not necessarily the homes of the Indians mentioned.

At-wamichun-ne	Susanville	<u>Lassen Co.</u>	Sept. 17.
Chico		<u>Butte Co.</u>	June 8.
Chokimina	Squam Val.	<u>Fresno Co.</u>	Oct. 22
Chosenimne	Kings Riv.	"	Oct. 23-24
Chulechancy			
Emtimbitch	^{Dundlap PO} Mill Val.	<u>Fresno Co.</u>	Oct. 20-21
Gosh-cho-o	^{Letcher +} Table Mt. Pollasky	<u>Fresno Co.</u>	Oct. 29-31
Hat Creek	Susanville	<u>Lassen Co.</u>	Sept. 17
Holkoma	^{Sycamore Cr.} Cole Spg.	<u>Fresno Co.</u>	Oct. 26-27
Hoomontwash	San Juan	<u>San Benito Co.</u>	May 30
Ket-Kla	^{Pat win} Wersil Cook Spgs.	<u>Colusa Co.</u>	June 22
Ket Pat-win	Cortena Cr.	<u>Colusa Co.</u>	June 15, 19
Kokoheba	^{Sycamore Creek} + near Letcher	<u>Fresno Co.</u>	Oct. 28+29
~~Kokomaba~~	~~(Serrano)~~		
Kern Val.	So. Fk. Tule	<u>Tulare Co.</u>	Oct. 6-8
Klatby	Win Ramsey	<u>Yolo Co.</u>	June 23
Maidu	Susanville	<u>Lassen Co.</u>	Sept. 17
	Chico	<u>Butte Co.</u>	June 8

Mokelumne	^{Lone Buena Vista}	<u>Amador Co.</u>	Sept. 9
Muwa	^{Big Creek near} Eldorado	<u>Tuolumne Co.</u>	
Bald Rock	"		Aug. 20-21; Sept. 25
Cherokee	"		Aug. 21
^{Sestaville Ranching} Jackson		<u>Amador Co.</u>	Sept. 5
Jackson Reservation	"		Sept. 5
Jamestown		<u>Tuolumne Co.</u>	Aug. 22
Mokelumne Hill		<u>Calaveras Co.</u>	Aug. 25
Murphy	"		Aug. 23
Oleta		<u>Amador Co.</u>	Sept. 6
Pine Grove	"		Sept. 5
Rich Gold		<u>Calaveras Co.</u>	Aug. 25
Weet Point	"		Aug. 24
Necanon	^{Lone Buena Vista}	<u>Amador Co.</u>	Sept. 9
Nashville		<u>Eldorado Co.</u>	Sept. 7
Nomenkela	Stony Ford	<u>Colusa Co.</u>	June 20+21
Pahtin	Brinaton	"	June 13
Pat win	Grimes	"	June 13

Painte	Antelope Val.	<u>Mono Co.</u>	Aug. 10
Amadee		<u>Lassen Co.</u>	Sept. 16
Bridgeport		<u>Mono Co.</u>	Aug. 9
Monolake	" "		Aug. 4-8
Pyramid Lake	[Nevada]		July 6-10
Reno	"		Aug. 13
Wadsworth	"		July 6
Pitkahte	^{Pollasky} Table Mt.	<u>Fresno Co.</u>	Oct. 30-31
Pit River	Susanville	<u>Lassen Co.</u>	Sept. 17
San Gabriel	Bakersfield	<u>Kern Co.</u>	Oct. 11-15
Serrano	Bakersfield	"	Oct. 11-15
Tache	^{Lemoore} Tulare Lake	<u>Tulare Co.</u>	June 4 + Oct. 4
Tadumne	Mill Valley	<u>Fresno Co.</u>	Oct. 20
Tongva (= San Gabriel)		<u>Kern Co.</u>	Oct. 11-15
Toom na	^{Pollasky} Table Mt.	<u>Fresno Co.</u>	Oct. 30-31
Wahliknasse	So. Fk. Tule	<u>Tulare Co.</u>	Oct. 6-8
Washoo	Antelope Val.	<u>Mono Co., Calif.</u>	Aug. 10
	Gardnerville	[Nevada]	Aug. 11-12
	^{Douglas Co.}		
	Carson Valley		Aug. 12
	Sierra Valley	<u>Sierra Co.</u>	Sept. 15
	^{Tallac} Tahoe	<u>Eldorado Co.</u>	July 2-5

Witchumne Kameah Riv.
Mill Riv.

Tulare Co.

Fresno Co.

Oct. 20-24

Wintoon McCloud Riv.

Shasta Co.

July 18-24

Wuksache { Badger PO
Eshom Val.

Tulare Co.

Oct. 17-19

Yowelmanne So. Fk. Tule

Tulare Co.

Oct. 6-8

Bakersfield

Kern Co.

Oct. 11-15

Big Meadows

Plumas Co.

Big Valley (Fall River)

Lassen Co.

Honey Lake

Lassen Co.

Sept. 17

Rumsey

Yolo Co.

June 23

Sierra Valley

Sierra Co.

Sept. 15

BENECIA AT Carquinez Strait, AN OLD
BATTLE GROUND OF THE INDIANS

A.S.Taylor, in writing of the wanderings
of the Pilot Morera who was left behind by
Drake's Expedition in 1579 says:

"The old Pilot Morera must have been
obliged to cross the Bay at the straits of Kar-
quinez at Benicia, which was the battle-ground
of the naval fights of Indians, in the olden
time ante 1820."

A.S.Taylor, Calif. Farmer, Vol. 15, No. 5.
March 29, 1861.

LETTER FROM ALBERT GALLATIN TO LIEUT. EMORY

Dated New York, Oct. 1, 1847

Makes inquiries concerning Indians and
geographic locations in territory now known
as New Mexico and Arizona, followed by reply
from Lieut. W. H. Emory dated Washington,
October 8, 1847.

30th Cong., 1st Sess., Ex. Doc. 41, Emory's
Notes of a Military Reconnoissance from Ft.
Leavenworth to San Diego, Appendix No. 1, pp.
127-134, 1848.

Justus H. Rogers in his Colusa County History in a chronological record of events under date of Oct. 23, 1872 says:

"Indians from Clear Lake, Eel River, Shasta and Cortines^[Cortina] Valley gather at Hyde's rancheria, an Indian settlement on the river 4 miles above Colusa, to indulge [in] dances and 'sweat-house' ceremonies generally."--J.H. Rogers, Colusa County, Its History and Resources, p. 131, 1891.

TRIBES OF MENDOCINO COUNTY

Tribes of Mendocino County, including others brought to Round Valley Reservation, mentioned in Majority & Minority Reports of the Special Joint Committee on the Mendocino War, California Legislature, 1860:

Cahto-Pomas
Callyn-Pomas
Camebell-Pomas
Chebal-na-Pomas
Chedil-na-Pomas
Kaza-Pomas
Yosul-Pomas
Yukas
Yukia
Yuba
Nevada
Yamoo
Wilackee
Tartars
Wappa Indians
Redwood Indians
Numstruttes }
Shumaire }
Whistlers }

These three tribes said to go under the general name of Yukiah tribe.

California Indians.

Characteristics & Causes
which have led to wars between
whites and Indians.

Bad white men also.

The Indians of California have been regarded as being treacherous, revengeful & dishonest.

They may be so to a certain extent when judged by the customs and laws of civilization; but it should be qualified by the fact that they are governed by their own sense of propriety and justice, and are probably less likely to break the laws which recognize as right, than are the whites to break theirs. Living in a state of nature, surrounded continually by enemies, emphatically the children of Esau, "their hand against every man, and every man's hand against them," they are taught from necessity to be watchful and wary, and to look upon all men as enemies, whom they do not

know as friends. Being in a state of perpetual warfare, they hold it to be a virtue to steal from those with whom they are not in alliance, and to avenge an insult upon those whom they do not regard as friends.

They do not steal from their own people and during my residence with the Oleepas, I never saw a quarrel, and I firmly believe that 9/10 of the troubles between whites and Indians, can be traced to imprudence in the former, in the first instance.

Thus revengeful feelings are instigated, and being unable to distinguish between the innocent and the guilty, it being their custom to visit the insult of an

individual upon his whole tribe, they take vengeance on the first white man they meet, as they do ^{on} the Indian of a hostile tribe.

Looking too on the whites as encroaching upon their territory and as doubtful friends; their cupidity tempted by an unusual display of articles useful to them - they look upon it as a merit to steal; and they are sometimes forced to take cattle, mules, and provisions to eat, when a poor season limits their supplies.

Renegade Whites and Mexicans ~~are~~ whom they have confidence, are not wanting to stir them up to acts of hostility; and

this has been one fruitful source of their wars with the whites.

It cannot be denied that there are evil disposed Indians, as well as white men; for human propensities are alike in all ages and climes; but the dogma of visiting vengeance upon the innocent as well as on the guilty widens instead of healing the breach.

In the wild state they are, from force of circumstances and education, suspicious, and like wild beasts, they must be tamed.

(H. Delano - Life on the Plains - 1854)

California Indian Tribal
Names.

There is perhaps a greater diversity of tribal names among the Californians than elsewhere in America; the whole system of nomenclature is so complicated and contradictory that it is impossible to reduce it to perfect order.

There are tribes that call themselves by one name, but whose neighbours call them by another, tribes that are known by three or four names, and tribes that have no name but that of their village or chief.

Sometimes there is a Tribal name for all who speak the same language. Sometimes none, and only names for separate villages; sometimes a name for a whole or family to which is prefixed a separate word for each dialect, which is generally collect, which is generally coextensive with some valley, of the first an instance is found in the Lahorocs or the Klamath, who are a compact tribe with no dialects of the second in the large tribe on the lower Klamath, who have also no dialects.

and yet have no name, except for each village - of the third in the great family of the Pomos on Russian River who have many dialects and a name for each; as Bollo-ki Pomas, kaho Pomas etc. Some remnants of tribes have three or four names, all in use within a radius of that number of miles; some ~~are~~ again are merged or dovetailed, into others and some never had a name taken from their own language, but have adopted that given to them by a neighboring tribe. altogether

different in speech
(Powers in overland monthly
vol 8 P. 328)

Tribal names are frequently given by one writer which are never mentioned by any other

The natives when asked to what tribe they belong gave the name of their chief which is misunderstood by the inquirer to be that of the tribe itself (Partletts War vol 2 P. 30)

Nevertheless there are tribes on whose names authorities agree, and though the shell

ing differs, the sound expressed in these instances is about the same. Less trouble is experienced in distinguishing the tribes of the northern division, which is composed of people who resemble their neighbours more than is the case in central California, where the mean ingless term Indians is almost universally applied in speaking of them.

Every fifteen or twenty miles of country seem to have been occupied by a number of small lodges or septa speaking a different language

or very different dialect
(Taylor in Bancroft's hand book
almanac 1864 P. 29)

Beachey counted eleven
different dialects in the
mission of San Carlos,
voyages vol 2 P. 73

Almost every 15 or 20 leagues
you find a distinct dialect
so different that in no way
does one resemble the other
(Boscagno in Robinson's life
in California P. 240)

From The San Joaquin
northward to the Klamath there
are some hundreds of small

tribes Henry in Ind off Rep
(1854 P. 304.)

Another fruitful source
of confusion is the indef-
inite nicknames differ
which is applied indiscrim-
inately to all the tribes
of northern and middle
and to those of Nevada, Utah
and the southern part of
Oregon.

These tribes are popularly
known as the California
diggers, Washoe diggers, Shos-
hone diggers of Utah etc
The significance of the
term pointing to the digging

of roots and in some
parts, possibly, to burrowing
in the ground

The name is seemingly of
provincial and is certainly no
more applicable to this
people than to many others

(Bancroft vol 1 Wild tribes
of California.)

ALMADEN MINE KNOWN TO INDIANS FOR CENTURIES

John S. Hittell states: "The new Almaden quick-silver mine has had a singular history. It had been known to the Indians the last century, and they went to it for the purpose of getting the decomposed cinabar or crude vermilion as a paint. The Indians told of it to the Spanish Californians, who did not know what the mineral was. In November, 1845, a captain in the Mexican army, named Andres Castillero, visited the place, discovered the nature of the ore, laid claim to the mine, formed a company, and commenced working it."--John S. Hittell, Mining in the Pacific States of North America, p.38, San Francisco, 1861.

William Heath Davis, who was a merchant of California from 1831-89, gives brief accounts of the following Indian attacks on missions and ranchos:

1831. Under Indian chiefs Yosocola and Stanislaus. At mission of Santa Clara and Pueblo San José. [pp.336-40]

1840. Under Stanislaus. Battle on San Joaquin River, following the theft of several hundred head of horses from ranches San Lorenzo and San Antonio by band of 80 Indians under Stanislaus. [pp.341-2]

1843. Under brother of Yosocola. At San Pablo. [pp.342-3]

Also massacre of Clear Lake Indians by California troops in 1841. [p.342]

Wm. Heath Davis, Sixty Years in Calif., 1831-89, pp.336-343, San Francisco, 1889.

Report of George Gibbs to Capt. George B.
McClellan on the Indian tribes of the Territory of Washington.
Pacific R.R. Repts, I, 402, 1855.

"In this connexion, the word "nation" will be used
of the whole people speaking a common language, and "tribe"
as comprehending the bands organized under one head."

HUNTINGTONS

A letter from George Bird Grinnell, dated June 4, 1919, contains the following:

"The Hispanic Society man whom I know is Archer M. Huntington. He owns a library of 40,000 volumes or so, chiefly in Spanish, and altogether on Spanish subjects. He may have some Spanish manuscripts but about that I do not know. Henry E. Huntington is related to him, perhaps a cousin, and is also his father-in-law, having married Archer Huntington's mother only a few years ago. He possesses probably the largest private library in the world and has a great collection of manuscripts, among which probably is your San Fernando Mission Record, which he tells you is in his New York library, but Henry Huntington's New York library has nothing to do with Archer Huntington's New York library. Howard Huntington I never heard of before."

Howard H. is son of H.E. Huntington.

Plate illustrating "ornaments worn by the Indians of California and Oregon."--Schoolcraft, Indian Tribes, III, Plate 14, between pp.68 and 69, 1853.

Sir George Simpson, writing in 1842 of a visit to General Vallejo at his ranch near the mission of Sonoma, states:

"During the day, we visited a village of General Vallejo's Indians, about 300 in number, who were the most miserable of the race that I ever saw, excepting always the slaves of the savages of the northwest coast. Though many of them are well formed and well grown, yet every face bears the impress of poverty and wretchedness; and they are, moreover, a prey to several malignant diseases, among which an hereditary syphilis ranks as the predominant scourge alike of old and young. They are badly clothed, badly lodged and badly fed. As to clothing, they are pretty nearly in a state of nature; as to lodging, their hovels are made of boughs wattled with bulrushes in the form of beehives, with a hole in the top for a chimney and with two holes at the bottom towards the northwest and the southeast, so as to enable the poor creatures, by closing them in turns, to exclude both the prevailing winds; and as to food, they eat the worst bullock's worst joints, with bread of acorns and chestnuts, which are most laboriously and carefully prepared by pounding and rinsing and grinding. Though not so recognized by the law, yet they are thralls in all but the name; while, borne to the earth by the toils of civilization superadded to the

privations of savage life, they vegetate rather than live, without the wish to enjoy their former pastimes or the skill to resume their former avocations. This picture, which is a correct likeness not only of General Vallego's Indians, but of all the civilized aborigines of California, is the only remaining monument of the zeal of the church ^{p. 178} and the munificence of the state."

— George Simpson: An Overland Journey round the World, 177-178, 1847.

On Farallone Island Captain Morrell found, in 1825, a Russian family and "23 Codiacks, or north-west Indians, with their bark canoes."

— Benj. Morrell: Narrative of Four Voyages to the South Seas, 1822-1831, p. 209, 1832.

THE INDIANS OF NORTHERN CALIFORNIA

Translated for the Golden Era from the German Journal

The Indians of Northern California have almost melted away in the presence of the white race. . . .

Their manner of preparing food is highly primitive and forms a striking contrast to the methods of French cookery. Human ideas of cleanliness are only relative, and perhaps the degree of cleanliness observed by the Indians may be best left to the imagination. They make their bread of acorns and horsechestnuts, and the seeds of a species of pine tree. These materials are pulverized in a rude stone mortar. This meal is mixed with cold water in a water tight basket woven of small rushes. Some berries are added and their sourness supplies the place of salt. Some laurel leaves supply the place of spice. The mixture is boiled by throwing red-hot stones, as big as two fists, into the basket. When the chase is productive, and fresh meat can be had, it is cut into strips and boiled on hot stones. Fish are cooked in the same manner. The chase, which was previously their chief dependence, still furnishes those living high up in the mountains with an abundance of game, deer, hare, squirrels, sage hens, geese, and ducks. Fishery, of late, has been very productive.

Fishing.

The manner in which the Indians catch fish, shows much cunning, and proves how closely they have observed the habits of the finny tribes. They seek a basin-shaped place in a stream, and fence across the lower end of it with stakes. A squad of squaws and children go into the stream about a mile above, and march down in the water,

making a great noise. Thus they chase the fish gradually to the basin, and at last the upper end of that place is fenced across in like manner with the lower end. The basin is guarded until night, when fires are kindled about it, and the fish come to the surface near the bank to see the light. The Indian is on the watch, and as soon as he sees his game, he throws a spear, which seldom misses its object. The point of the spear is composed of a small bone needle, which sits in a socket, and pulls out as soon as the fish starts. A string connecting the center of the spear handle and the bone serves, when pulled to turn the needle crosswise in the wound. Thus the finny sinner has little chance of escape.

. . . . The Indians living at a distance from the whites, still rely for clothing upon their ancient resources -- principally the skins of wild beasts.

Tanning.

The tanning of these hides, which many tribes have brought to an art, is interesting enough to deserve a few words. The skin is laid in still water till the hair will come off readily, when it is removed. At the same time the flesh on the inside of the skin is scraped off, with sharp stones. The hide is next stretched between two trees, until it is half dry, when the brains of some animal, warmed at a fire, are rubbed on the inside, and the skin is rubbed and beaten until it is soft, in the same manner practiced by our tanners. Finally, the skin is buried five or six weeks in moist earth, and is then little, if at all inferior in softness and strength to the best leather tanned by civilized tanners.

The Indian Arms.

The principal arms of the Indian continue to be his bow and arrow.

Their construction requires a high degree of skill, and the manner in which the red man examines and tries his weapons shows that he has the same feeling towards them which the white soldier has for his rifle or sabre. The making of bows and arrows is always a subject of earnest consultation in the Indian camps, and a new weapon goes through very hard examination and trial. The wood of the cedar is used for bows, and its elasticity and strength are secured by a covering of deer sinews on the back. The points of the arrows are generally made of quartz and flint, which are broken to a proper shape. Poisoned arrows are unknown here. The California Indians carry their arrows in the skin of a fox on their arm. The Yaqui Indians, of Sonora, carry their arrows in a quiver on their backs.

Granaries

The Indians, like other classes of men, are compelled to store up food for time of scarcity. Their granaries, different from those of all other races, are large baskets or boxes of wicker work, upon trees. An oak tree, with two strong horizontal branches, at the same height, not very far from the ground, is usually selected. Sticks are laid from one branch to the other, and tied down, and twigs are interwoven until there is a substantial floor. Sides and top are made in a similar manner, leaving a hole or door near the trunk of the tree. To keep the rats, squirrels and ants away from his stores, the Indian smears the trunk round with pitch, which is furnished in abundance by the pine trees. When the stores of his own granary are exhausted, he finds another resource in the store of another tenant of the woods. The woodpecker -- or as the Spaniards call him, the carpintero -- is that storekeeper, and his services are so great that the red man never kills any of his kind. During the summer,

the carpintero digs holes, each the size of an acorn, in the bark of the pine trees, and when the acorns ripen, he selects the best and puts them, one by one, into his holes. One bird will thus stow away a very large quantity of the oak fruit, and often trees 3 or 4 feet in diameter will be found to average 30 acorns to a square foot of surface, to a height of thirty feet from the ground. The acorns fit so well, and are hammered in so tightly, that they seldom fall out. When the Indian has entirely consumed his own stores, and not until three days of hunger, does he trespass on the stores of the carpintero. When the man has at last determined to rob the bird, which he does with a deep religious feeling, he builds a fire about the chosen tree, and the smoke serves at once as a notice to the owner to drive him away, and if the fire be kept up a while, to render the acorns unpalatable to him. The Indian tears off the bark, turns the outside down, and most of the acorns fall out with a little shaking. The wild red man considers theft from the whites as morally right under all circumstances, but the robbery of the carpintero, except in cases of the utmost need, is an unpardonable offence -- a crime against his best friend.

Burning of the Dead

The Indians are not in the habit of burying their dead, but burn them. The ceremony has no noteworthy feature unless it be the haste with which it is accomplished conducted. The body of the deceased is placed upon a funeral pyre, which is constructed in a very rude manner; sticks of wood are laid together in a square pen, and inside them the body is placed upright. The vacant places in the pen are stuffed with dry flags or other combustible matter, and then set on fire. The burning goes on in silence, the Indians present never

speaking and communicating only by signs. After the pyre and body are consumed, the ashes are heaped together, a brush fence is erected around it and a stick is driven into the ground to show that the ashes are not the remains of a camp fire. When several bodies are to be burned at the same time, the ashes of each has its separate stick to mark the spot. During the period of nine days after a death, the Indians near the deceased sing songs of mourning every morning at daybreak, and while singing, they endeavor to imitate the voice of some animal, whose ~~qua~~----the deceased may have possessed. A place where an Indian has lost his life is cautiously avoided by the members of his camp;

Punishments for Crime.

The death punishment is unknown to the Indians; the law of revenge may be executed by an Indian only on a member of another tribe. The only punishment of an Indian is by expulsion from his tribe. Whenever this penalty is inflicted notice of it is given in all the camps of the tribe, and from that moment he is a stranger, who will never be recognized by his former friends. He is condemned to be an outcast and a wanderer. These outcasts frequently in old times went to the missions, and now they lounge about military posts. The women are not cast out but remain with their tribe.

MARRIAGE

Many-wifery is customary; the inclination of the man to annex female companions has no bar except the necessity of supporting them. Prostitution appears to have first become known to the Indians through the whites. Among the tribes in the north of the State, adultery is

punished by the death of the child. . .

His language is very poor; he must use gesticulation to aid his words, and if he were to be deprived of either, he would dispense with his tongue rather than with his arms for the purpose of communicating his ideas. To express distance, he lays the forefinger of his right hand on the base of the palms of the left. To express a greater distance he puts his finger to the elbow; and if it be a day's journey, he puts his finger to the shoulder. A journey of several days is measured by a movement of the arm for each day. The word 'loa' spoken deep in the throat, is the only word spoken in communicating the idea of distance, and it probably has a meaning similar to that of our word 'far'."

Clipping, presumably from Golden Era, April 27, 1856, in Hayes Collection, Vol. 42, p. 201 - Bancroft Library (Scrapbooks)

SALVADOR VALLEJO'S NOTES ABOUT CALIFORNIA INDIANS

Major Salvador Vallejo (born in California in 1814) is the author of a manuscript about Indians written for the Bancroft Library and entitled 'Origen de los Indios de California.' The following is a translation of the entire manuscript.

"The origin of these races of Indians is veiled in obscurity. [1]
I have heard traditions from which it may be believed that California in a very remote epoch was invaded by Chinese or Japonese. I have data from which it may be affirmed that one part of California was populated by Indians who crossed the Sierra Nevada, and there are those who are not lacking in the belief that the Indians of the Valley of the Tulare are descended from the Chinese, who surrounded Japan and buffeted by the monsoon winds, went from there to the Sandwich Islands, California, and Peru. In the midst of this period of exact knowledge I prefer not to give an opinion which could lay me open to criticism from a person who had thoroughly studied the subject. There are others better fitted to give to the public a satisfactory explanation of the origin and customs of the first inhabitants of California.

I maintain that in California at the time of the conquest there existed Indians of various races, some of the Japanese type, others of the trans-Sierra Nevada type, and others of the type of the Yaquis of Sonora. It is certain that all these families of Indians spoke distinct languages, followed different customs, were not connected by mutual kindred. Some of them were cannibals while others were not; some transmitted their traditions by means of songs, while those of the valley of the Tulare, who

painted their bodies with red ochre or a red paint that abounded [1]
in the hills in the eastern and northeastern part of California,
made themselves understood by their friends by means of cuts made
in the trees and by means of baskets which they put on the points
of sticks or canes which they planted by the sides of the rivers.

The traditions and histories of this people are enveloped in
the greatest obscurity, for it is a positive fact without exaggera-
tion that in Upper California there was an epoch in which 255 or
perhaps more than that number of dialects or languages were known.
In the territory of the missionaries, which according to almost
exact calculation did not exceed 300 leagues, there were in use
87 different languages, of which the Padre Junipero Serra had [2]
taken trifling collections. Perhaps even at this date it would be
possible to assemble the exact information since there are Indians
living who are over 120 years old.

But as the prophets and astrologers of the tribes spoke a language
different from the others, and they alone knew the mystic signs,
posterity will necessarily have to remain in ignorance of the history
of the interesting race whose true origin is covered with complete
obscurity. Nevertheless, it is a well-known fact that the 60,000 or
less Indians of the valley of the Tulare and the Lachysmas had
entire faith in whatever their astrologers told them, who pretended
to be the sons of coyotes. They exercised the frightful and infamous
right of pernaje throughout the domain under their jurisdiction.
They could without danger take the maidens they liked best, and if
the unhappy ones offered resistance, the fathers, mothers, and
brothers subdued the victim while the hypocrite mocked her. And
this procedure of the relatives should cause no surprise, for it

was deemed a great honor to have belonged to an astrologer. [2]
There were 6 different classes of this kind of pretender, who
exercised distant functions and had different attributes. There
were also many of this class of men called marijones among the
Lachysmas and Vigitoés. These dressed their hair like the women
and painted themselves like the women.

The painting they accomplished in this manner -- They took a
fish-bone, made the blood run from the arms, and afterward taking
the crushed bone of a deer together with a burned stick, which
they also ground, they introduced the whole about the flesh to
which it stuck, producing some stripes or other forms that they
artistically gave them, giving the result of an almost clear [3]
blue design on their body. These astrologers had a very exact
knowledge of poisonous herbs, and did not hesitate to make use of
them for the destruction of their enemies. They also painted
their women about the eyes, mouth, eyebrows, arms, knees, and
muscles.

The Tulare women had oyster shells and even mussel shells
about their ears, arms, and necks. They were great workers. They
gathered fruits, made baskets, took care of the fire, prepared
the skins of animals which their husbands hunted or caught with
the traps which they prepared and tended in the woods or on
the shores of the rivers. They were much addicted to cleanliness,
for they bathed the whole body morning and afternoon. They
combed their hair with combs which they made from the horns of
animals or better from fish-bones. They filed the horns and
bones with very sharp stones called flints, and in this manner
made their combs which the Tulare called 'easp' or 'asp'. It

was only in the valley of the Tulares that they painted themselves. [3]

It is a tradition that these Indians were very virtuous and seldom went astray in their duty to their wives, but if one were to judge by what has been told by the white men who penetrated among them, he would be right in thinking that their morality was at a 'very low ebb'.

These simple people had a great horror of the marijones. And if they permitted them to reside in their midst it was only because these degraded beings were protected by the astrologers, who said in a loud voice that the insults offered to this class of men would cause the destruction of the whole race. Be that as it may, it is a well-known fact that the marijones carried no arms, for in the great battle fought at the Calaveras River against the serranos (who wanted to own the rivers in order to fish there; and this claim was the cause of the clash between the Tulare Indians with the Clinclas and Lachymas otherwise known as the Narcisos), they did not take with them either the marijones or the women. And this line of conduct so different from that ordinarily followed was adopted on this occasion because they were fighting against the Bapitoys and their allies, who were certain mountaineers who ate their prisoners; and the allied river people did not wish the weeping of the women to weaken their courage. It was told us by Solano that these marijones slept with the married women without the interference of their husbands. They worked with them, performed the office of midwife, and used to get more or less drunk. They did not get intoxicated drinking

liquor as the white race was accustomed to; for they smoked many [4] leaves of an herb called Pespivata, and they also took various decoctions from the same herb, which produced the agreeable result of making them sleep an entire day, during which, as I was told by several of these loathsome creatures, 'they had very pleasant dreams.'

Doctor Alva, a well-educated Spaniard who in 1832 visited these places, examined the said herb which he asserted was able to produce the same effect as 'Dover Powder'. Be that as it may, these individuals did not have clear eyes like the rest of the Indians, their complexions being very yellow, their walk like a tired burro, and the young men had the appearance of aged centenarians. The doctor attributed this present decadence more to the use of this narcotic herb than to the wearing out of their bodies consequent upon their dissolute lives.

Some of the California Aborigines had very red skin, and they were [5] the Indians who lived south of the Sacramento River. Those who lived on the side north of the Sacramento as far as Mendocino cannot be classified, for among them persons of all kinds of colors abounded, a few were almost white, bearded men of gigantic stature and very brown in color. As an ignorant and superstitious race these Indians had no equal. They did not know how to do anything worth while mentioning and the majority of them were complete idlers. It is said that those in the valley of the Tulares and the Clinclas passed almost the entire day stretched out on the ground, perhaps playing odd or even for the skins of deer or other animals, or better smoking an herb which appeared somewhat like tobacco and which they prepared

in this manner.

They put it in a torepa with its tube of willow fibre from [5] which they drew out the heart, and imbibed the smoke for a little while, and then they passed the torepa to their neighbor.

But the Satiyomies, Boqueas, Mayacmas and Napatos are, or rather were, a strong and robust race, who from their youth were accustomed to the hardest work. These races were so vigorous because they followed literally the divine precepts (and this without knowing them) which pertain to the behaviour of husband toward wife, for they had nothing to do with a woman who was pregnant or for after less than a year of childbirth. They never married with first cousins or with relations of the first, second, or third degree, although they might with their sisters-in-law in the event that it was greatly desired. These tribes from San José to the Sacramento took but one woman, and she accompanied them on their wars, for as at that time they had no burros in these parts, the [6] women carried the food and the children. The Indian women of the southern part were very prolific, and there were eight descendents from half the marriages, and excepting those who died in war, seven-eighths of them lived to be thirty-seven years old.

Adultery was severely punished in all parts of California territory. some of the tribes whipping the criminal with sticks which had a piece of hide fastened in the end, and which fell with force on the shoulders of the criminal causing much pain and cutting the skin. If it had taken place with a married woman he received 100 lashes many times given by the husband; if with an unmarried woman whose age was not more than 17 years, he received 300 lashes and in this

case nearly always died of the flogging; if with a woman who was [6] over 25 years old he only received 10 lashes, and afterwards was left all day and all night tied to a tree so that the whole tribe would know it. They also tied the woman to the same tree. In the other two cases nothing was done to the woman whom they considered sufficiently punished with shame to have to go without eyebrows, for upon surprising any woman committing adultery, they pulled them out by the roots.

When the Lachismas captured women of other tribes they mutilated [7] their feet so that they could not walk without great suffering, and afterward employed them in the most humiliating duties of the household. These Indians laid all the most laborious work upon the women, who put their responsibilities upon the poor captives.

The Suisunes, Sonomas, Napajos, and Licatiuts were very warlike, living by the war and the hunt, eating all kinds of deer, bear, elk, and forest products called pinole (The Spanish call it anteno) after it is parched. Hunting did not cost much work for the elk, deer, antelopes, and bear, quail, geese, and all kinds of birds like wild fowl, turtle-doves, pigeons, and cranes, were found in an abundance without equal, for the birds, especially the duck, were killed with sticks and could almost be considered a plague.

They also had a great harvest of a kind of locust called chapul or chapule, so that they stored tons of it to eat during the winter. These chapules were caught in the following manner. They set fire to two or three leagues of country, and these insects, molested by the smoke, sought protection in the plants which reach a surprising size in this country, and when the fire passed over them their wings

were scorched and so they died. A short time afterward the wives of the Indians went through and filled their baskets with the poor dead insects. They immediately ground them in their metates and made a kind of porridge a la Piedmontese, the only difference that the Piedmontese had to boil the water in copper kettles and the Indians used kettles of rushes, which were arranged in an excavation or hole which they dug in the ground near another hole which contained great round stones heated by the fire. In the rush kettles they could put as much as 40 gallons of water which they stirred with it while it was boiling, the stones making it redhot; and while it was boiling they stirred the whole thing with a stick, after which the stones were taken out with a net shaped like a spoon. Then they fried the porridge and ate it with their hands.

Near Red Bluff they whipped adulterers and when they died under [8] the weight of the punishment they buried them standing, and put a very heavy stone on their heads. The others were buried in a sitting posture, all drawn together with arms and feet tied so that they could not be pulled out at any time.

Near Clear Lake and further north were the Lupuyomi -- the name derived from the word 'stone' (lup, stone and yomi town).. During the winter they slept in subterranean temescals in which there were almost 1000 men with their families, together with their provisions of acorns, fish, pinole, and topoc (a kind of flour like certeno) and there they waited the snow that covered them to a depth of 30 feet, except the door which they kept free. The door or entrance was on the roof and was reached by means of a ladder made with a large log to which smaller sticks were tied with strips made

from pita[✓]. This entrance was kept open by means of the heat produced by the number of people living within and also by the smoke of the fire which was always burning. They kept guard both day and night so that the other Indians could not surprise them. The women never went up above because in the temescal there was a place reserved for a toilet for the use of the women and children. The interior of the temescal was arranged with heavy timber, somewhat as is done in constructing railroad 'tunels'. They worked on the timbers with flints. Sometimes the men went out to hunt elk and brought back a shoulder to the temescal."

Salvador Vallejo, Origin de los Indios de California [Origin of California Indians], 8 pp., MS, Bancroft Library, 1875.

Translation by S.R.Clemence

[✓] Pita = century plant. Obviously an error.

MIDU AND PIT RIVER INDIANS.

Susanville Sept 17, 1903.

Spent the day near Susanville, tramping the hills west and north of town and getting names of animals and plants from Midu and Pit River Indians who live on a low sagebrush hill just north of town. To my surprise there ^{are} representatives of 4 tribes of Indians here--Paiutes, Pit Rivers, Hat Creeks, and Midu. The latter are from Big Meadows. Most of the Paiutes live east of town.

There are no Washoo here.

Susanville is built snub up against the east base of the Sierra among the yellow pines. ^{Near} ~~at Susanville~~ are plenty of small and some middle-size black oaks (Q. californicus).

They ~~doubtless~~ push south on the west side of Honey Lake--as told me by the Washoo Indians in Sierra Valley. ^(and as I found myself a few days later) So far as I remember this is the first time and place where I have seen black oaks east of the Sierra.

Horatio Hale, who knew little of the California Indians, described them as follows: "They are the lowest in intellect of all North American **tribes** , approaching to the stupidity of the Australians. They are dull, indolent, phlegmatic, timid, and of a gentle, submissive **temper**. The experiment, which was successfully tried, of collecting, them, like a herd of cattle, into large enclosures called missions, and there setting them to work, would probably never have been undertaken with the Indians of Oregon,--and, if undertaken, would have assuredly have failed."--Hale, Ethnography U.S.Expd. 199,1846.

INDIANS OF SAN JOAQUIN COUNTY IN 1852

"In 1852 most of the Indians had removed to the mountains.

There were four rancherias; first at the crossing of the Calaveras, at Davis and Atherton's Ferry, containing about forty; second, on the Mokelumne, near Staples Ferry, numbering fifty-five; third, at Dents and Vantines Ferry, on the Stanislaus river, numbering ^{275; fourth, at Bonelle Ferry, on the San Joaquin River, numbering 20."} twenty. Illustrated History of San Joaquin Co., Calif. p 28, 1890

Sutter, who early established himself at the point now occupied by the ~~sit~~^{city} of Sacramento, gathered about him many Indians. In a letter to the Governor of California, written in July 1844, he said he had 40 Indian hunters who could shoot as well as the foreigners. "If his excellency would send him muskets, he would be able to form 'une jolie compagnie de grenadiers Indiens'. He knew that many people were prejudiced against the Indians; but he assured the governor that, when they were treated as they ought to be treated, they were not bad but on the contrary very good and very much attached, as he himself had had experience."--Hittell, History California, pVol 2, p.348

My field work during the past ten years has taken me into nearly all parts of California, giving me an opportunity to become personally familiar with the character and quantity of the food supply in different areas, and to pick up a fund of information concerning the location and relative size of a very large number of Indian villages.

The aim of the present paper is to put on record a few facts that have fallen under my personal observation concerning the distribution of little known tribes still inhabiting the region. In a later paper I hope to record much fuller data, accompanied by a map showing the distribution and more important ^{village} sites of tribes, living and extinct, which have inhabited the area since its discovery by whites. In collecting this latter information for the Visalia region I have been assisted by Geo.W. Stewart, President of the Mt. Whitney Club and of the Tulare County Fish and Game League.

CLOTHING

In 1850 Adam Johnston, Indian Agent, traveled more than 800 miles in the Sacramento Valley and along the tributary streams that come in from the Sierra, visiting ten distinct tribes of Indians. Concerning their dress he says: "The men and children are, in general, naked. Some of them have obtained a few articles of clothing from the whites, such as shirts, handkerchiefs, &c, of which they seem quite proud. The females are also without any covering, except what they call the 'Du-eh, or breechclout. This is nothing more than a bunch of grass or rushes, about one foot in length, suspended from a belt or girdle around the waist, in front and in rear." ✓

In April 1851, according to the journal of the Indian Commissioners of California, some 200 or 300 Indians were found camped on the San Joaquin river near Camp Barbour, most of whom were nearly naked. ✓

O.M. Wozencraft, writing in the summer of 1851 of the great mortality observed among the Indians of Eldorado County states: "The Indians themselves attribute it to the fact of putting on the clothing of the white man; and I have no doubt but this is one cause, as they are much more healthy in their nude condition." ✓

✓ Senate Doc., No. 4, Special Session, 1853, p. 43.

✓ Ibid, 91.

✓ Ibid, 113.

"Johnson's first message deserving special mention ws in relation to Indian war-claims. The amount of the debt for the Indian wars in California of 1850 and 1851 was a little over nine hundredd and twenty-four thousand dollars".--Hittell, Vol/IV,,186.

ON BEHALF OF THE INDIANS OF CALIFORNIA.

D. C. Hall Merriam
Dear Dr. Merriam.

A Conference in the interest of the California Indians will be held July 30 & 31, at Mt. Hermon. It is desired to endorse the call and invitation for this Conference with about fifteen names of the strong friends of the Indians. Can you be one of the number? The signatures will be attached to a statement of the need for action, and the program of the proceedings of the two days, together with the announcement and invitation for the Conference.

We hope, by this means, to enlist one hundred or more of the friends of the work, and thro them to awaken a larger circle to an earnest concern for the welfare of the Indians.

The Master said, "Inasmuch as ye have done it unto one of the least of these (who are) my bretheren, ye have done it unto Me." The Indian is the least among the little in California.

Will you please reply at once, if you can, to
Miss Cornelia Taber, Saratoga, Calif.

In His Name,

Mrs. T. C. Edwards, Chairman.

Miss Cornelia Taber, Secretary.

C. E. Kelsey,

Rev. H. C. Meredith,

Rev. E. S. Williams,

Committee.

Rev. Hugh W. Gilchrist, Director of Summer Assembly at Mount Hermon.

Inhabitants of California vaccinated in
1828 by James O. Pattie.

San Diego	1000	
San Luis Rey	3904	(all Indians) ^{50 beavers killed weekly for food}
St. John the Baptist (Cajoneros)	600	(all natives)
San Gabriel	960	
Los Angeles	2500	
San Fernando	967	
San Buenaventura	1000	
Santa Barbara	2600	("principally Indians")
St. Mary	900	
Santa Cruz	650	
San Luis Obispo	800	
San Michael	1850	
St. John Baptista (San Juan)	900	
Salidad	1685	
San Carlos	800	
Monterey	500	
San Antonio	1000	

On reaching San Francisco June 20, 1829, said he had vaccinated
22000 persons. He then went to the Russian
settlement at Bodega where he vaccinated
in 3 days 1500 people.

For Personal Narrative of James O. Pattie of
Kentucky. Edited by Timothy Flint. Cincinnati
1833.

LOS ANGELES RAILWAY
610 So. MAIN STREET
LOS ANGELES, CAL.

H. E. HUNTINGTON, PRESIDENT
W. E. DUNN, VICE-PRESIDENT
HOWARD HUNTINGTON, VICE-PRES. AND GEN. MANAGER
G. J. KUHRIS, ASSISTANT GENERAL MANAGER
C. A. HENDERSON, SECRETARY AND TREASURER

October 11, 1918.

Dr. C. Hart Merriam,
Lagunitas, California.

Dear Sir:

In the absence of Mr. Howard Huntington this is to acknowledge receipt of your inquiry of October 6, relative to the Mission Record of San Fernando.

Feeling absolutely certain that you have been misinformed as to the ownership of the document mentioned I submitted your letter to Mr. H. E. Huntington, father of Mr. Howard, and he instructed me to advise you that it is in his possession and in his New York library; consequently it would be useless for Miss Clemence to stop at Los Angeles for the purpose of inspection.

Very truly yours,

J. E. Brown
Secretary.

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California County Histories 4

- B.L. Solano Co. Historical Atlas of Solano Co. Thompson & West, Pubrs. S.F. 1878. ^{Read}
(na)
- B.L. History of Solano Co. Wood, Alley & Co. Pubrs. S.F. 1879. ^{Read}
- ^{" " " " Napa Cos. Los Angeles 1912 Historic Record}
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- B.L. Historical Atlas of Sonoma Co. Thos.H. Thompson & Co. Pubrs. Oakland, 1877. ^{Read}
- B.L. History of Sonoma Co. Alley, Bowen & Co. Pubrs. S.F. 1880. ^{Read}
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- B.L. Stockton History of Stockton, by Geo.H. Tinkham. S.F. 1880. ^{Read}
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List of books relating to the early history of California, with particular references to Cabrillo's Voyage, in [Wheeler] Survey W.100th Meridian, Vol.VII Archaeology, 293^{note} 1879. ~~[Foot note.]~~

HUMBOLDT'S MAP OF NEW SPAIN, 1804.

Does not cover California except the southeastern corner along the Colorado River, but shows most of the Peninsula of Lower California.

The following names of Indian tribes are printed on the map, in or closely adjacent to California or the Peninsula (which latter is called 'Old California'):

JENIGUEIH. On west side of Colorado River in lat. 34° .

CHEMEGUABA. On both sides Colorado River from lat 35° to lat. 36° .

YAMAYA. On east side Colorado River in lat. 35° , just south of the Chemeguaba.

JALCHEDUM. On east side Colorado River along Rio Santa Maria (= Bill Williams Fork).

TEJUA. On east side Colorado River in lat. 34° .

JUMAS. On Colorado at junction of Gila.

CAJUENCHES. On east side Colorado River just below the Gila.

CUCAPA. On east side Colorado River between the Gila and head of the Gulf of California.

On the Peninsula of Lower California are the following 3 tribes:

COLIMIES. Crossing the Peninsula in lat. 27° (Ever for Cochimies)

MONQUIS. In lat. 25° .

PERICUES. In about lat. 24° .

All of these appear to be taken from Font, except the three from Lower California, which are from Venegas — *can*

MORTAR HOLES IN CALIFORNIA.

Roland Dixon, in a review of Goddard's 'Life and Culture of the Hupa', calls attention to Goddard's statement that among the Hupa flat stones are used with the milling baskets, a custom it might be added, that prevails in northwestern California. He (Dixon) then makes the remarkable statement: "It is thus evident that here, as almost throughout California, even in the regions where hundreds of these mortars exist, they are not used for pounding acorns or seeds, in fact are not used for any but ceremonial purposes by the present Indians, nor have they been so used within traditional times". (American Anthropologist, Vol. 6, p. 713, Jan. 1905).

As a matter of fact these mortar holes in the rock (usually granite) are almost universally used for pounding acorns by nearly if not all of the tribes inhabiting the west slope of the Sierra Nevada in California, and also by the Washoo^{and} Mono Paiutes of the east side. During many years I have seen scores of Indian women pounding acorns in them, and in early autumn, when the sun was still hot, have repeatedly and among different tribes found them thus at work under rude canopies of brush and leaves erected over the mortar holes to keep off the sun; and in the late fall, when the cold winds were blowing, have found them at work in brush and blanket huts erected around the holes ^{to keep off the wind.}

Spelling of Names of Indian Tribes

Reft Comm. Ind. Affs. for 1900, 51, 519 (list),
1900 -

List agreed to by Bureau of Ethnology and
Indian Bureau - 1900, (list on p. 519.)

YUCCA STATION

Saw an Indian camp at Yucca but am not sure whether the Indians are Mojaves or Hualapii.

Saw Hualipi camps or Indians at Kingman, Huckberry
Truckston (large camp west of Truxton) and peach springs.

TRIBES

Vaccinated by W. M. Ryer, June-Sept. 1851, between Stanislaus and Kings rivers.--W.M.Ryer, Sen.Ex.Doc.61, 32d Cong., 1st Sess., 20-23, 1852.

p.20	p.21	p.22	p.23
		A-pang-assi	
		A-tache	Atach
		Awalache	
			Cah-was
		Cassocs	Car-socs
Chap-pah-seins	Same and Chap-po-sans		
			Cho-co-men-as
		Choc-nemmes	Choe-wem-nes
		Choi-nucks	
		Choot-chancers	
		Chow-chi-liers	
		Co-co-noon	
Co-to-plane-mis	Same		
		Ho-len-mahs	
			Ho-mel-ches
		Hou-et-chus	
		In-tem-peach-es	
		Itaches	Same
			Ko-ya-ta
Lukahs			
		Monas	Same
			No-nous
		Nook-choos	

TRIBES vaccinated (cont)

p.20	p.21	p.22	p.23
		No-ton-toos	No-ton-no-tos
			Pat-wish-a
		Pit-cuch-es	
		Po-ha-ha-chis	Pah-huh-hach-is
		Po-ke-as	Pos-ke-as
			Po-kon-wel-lo
		Po-to-yan-ti	
			Qu-chow-we
Sage-nom-nas	Same		
		Si-yan-ti	
	Suc-ca-ah		
		Taches	
			Ta-lum-nes
		Tollinches	
		Toomnas	
		Tu-huk-nahs	
Tuolumes			
We-chil-la	Same		
		Watch-ahets	Watch-a-hets
		Wimilches	
		Wis-cum-nes	
			Wock-soche
			Wo-lass-i
			Yah-wil-chin-ne
			Yo-kols

COLORADO RIVER TO SAN GABRIEL (Anza's Expedition, 1775)

--Verbatim footnote from Bancroft, Hist. Calif., I, 262, 1884

"Route from Palma's rancheria on the west bank of the Colorado near mouth of the Gila to San Gabriel. The courses are from Font's Journal, Anza's agreeing with them generally but being less definitely expressed. The distances in parentheses, differing widely from Anza's, are from Font, whose leagues were about 2 miles. The numbers refer to Font's map:

42. Laguna of San Pablo, or Capt. Pablo, $4\frac{1}{2}$ l.(5) W $\frac{1}{4}$ SW;
43. Laguna of Coxas, or Cojat, 3 l.(4) SW, Laguna of Santa Olalla, $32^{\circ}33'$, 4 l.(5) SW; 45. Pozo del Carrizal, or Alegría, 5 l.(7) WNW; 46. Dry Gulch, 5 l.(7) WNW; 47. Pozos de Santa Rosa de las Lajas, 10 l.(14) WNW, W, WSW; 48. Dry Creek, 4 l.(3) N; San Sebastian, $33^{\circ}8'$, $5\frac{1}{2}$ l.(7) NNW; 51. Pozo de San Gregorio, $7\frac{1}{2}$ l.(9) W $\frac{1}{4}$ NW; 52. Arroyo of Santa Catalina del Vado, Sink, 4 l. NW $\frac{1}{4}$ W; 53. Id., source, $1\frac{1}{2}$ l.(1) NW $\frac{1}{4}$ W; 54. Danzantes rancheria in same cañada, 3 l.(4) WNW; San Carlos Pass (San Gorgonio?) $2\frac{1}{2}$ l.(3) NNW; [123. Portezuelo en return;] 56. San Patricio Cañada, source of stream, $33^{\circ}37'$; 57. San José Arroyo, 6 l.(7) NW $\frac{1}{4}$ W; 58. Laguna of San Antonio Bucareli, down San José Valley, 4 l.(5) WNW; Santa Ana River, 9 l.(8) WNW; 60. Arroyo de los Alisos, 6 l. WNW; 61. River San Gabriel, branch, 5 l.(6) WNW, San Gabriel, $34^{\circ}35'$, 2 l. WSW."

POSSIBLE EVIDENCE OF ASIATIC ORIGIN
OF AMERICAN INDIANS ✓

In searching for evidence, one inclines to grasp at straws--even though they may turn out to be coincidences.

Thus it may be of interest to note that Truman Michelson in an article entitled Algonquiana Parerga, speaks of the possible bearing of old loan-words of Ojibwa-Cree-Fox origin, and remarks:

"Such a daring hypothesis is unprecedented in American linguistics, but it is common knowledge that such phenomena occur in Indo-European linguistics."

And on another page, referring to certain alternations of Fox and Menomini, says:

"Such transfers are common enough in Indo-European languages; the novelty consists solely in applying the principle to an American Indian language."

✓-Truman Michelson in,

(Internat. Journal Am. Linguistics, Vol. 8, No. 1, pp. 39
& 44, Dec. 1933)

INDIANS

CALIFORNIA

Calif

Juan Bautista Alvarado, in his manuscript History of California, gives the following note on the Indians in northern California:

"The unworthy victory that Gen. Figueroa obtained (33) against his enemies in the legal field was not his only laurel during the few years he remained among us. For to his efforts almost entirely were due the submission of the Lapuyomi [spelling perfectly clear], Cainameros and Mayachmas Indians. For when Alf. Vallejo in 1835 was surrounded by the Sativomies Indians and their allies, who in a few days took all the whites prisoners, Gen. Figueroa set out in person."

J.B. Alvarado.--MS History of Calif., Vol. III, p. 33, 1834-1837.

[MS not dated]

*Needs looking up in original.
Locality most important - can
mainly along the coast*
(This location is ~~probably on the Trinity River,~~
~~possibly in the Hupe Valley.~~) *Calit*

"The men in general are thin rather than heavy, and very muscular. They are agile on the trail, intrepid swimmers and divers, and quick with the bow and arrow, being able to kill a bird the size of a pigeon on the wing at forty paces.

"Their sense of hearing, sight, and smell is highly developed, they can hear a man's step several kilometers away [!] and can see a sparrow at five hundred paces. They can also smell game passing in the vicinity better than a dog can. Having no adequate offensive and defensive weapons nature has given them unusually keen senses. This has made it possible for them to survive, year in and year out, in this wild country where they are now living. But as the status of things has recently changed, their very existence is in peril." [p.151]

"Danger being now virtually over, the next day the Indians brought us many kinds of food. Dried fish is abundant here, also acorns erroneously called "sweet," a root something like the onion, potato, or artichoke, and a drink made of some strange ingredient, more or less bitter, which is far from appetizing. In exchange for these products we gave them some imitation pearls and other

trinkets, using their provisions to save our own from running out.".... [p.165]

Invited to the Indian village I with two friends accepted the offer of the Indians.

"The village consisted of twenty huts, built of wooden planks plastered with mud and moss, and roofed with split logs which the Indians obtain in any thickness and breadth desired by burning down a tree and splitting it with a wedge-shaped flint which is driven in with a piece of wood. The red pine grows abundantly in these California forests, and as it is easily cut, this task is not difficult.

"Each house is only one story high and is set down about a meter in the ground--a way of building meant no doubt to afford protection from the cold in the winter season. The hut has only one opening which serves both as door and window. This is round, close to the ground, and about fifty centimeters in diameter. To enter it is necessary to crawl in on all fours--but happily obesity is unknown among the Indians[!] Any fat woman would be forced to sleep outside. Such is the exterior. While I had hoped to see the interior, in addition, my friends prevented me, saying I might be brought out dead or at least stripped of all my belongings.

"I was particularly impressed by noticing that there were far more women than men in and about the village, and inferred that the husbands and brothers were fishing, hunting, or off looking for trouble. I would place the total population at around one hundred inhabitants. Among the younger women I noticed several who were quite good-looking. Among the older ones of both sexes there were several who were so wrinkled that they might easily have been a hundred.

"Only about a dozen young men put in an appearance; they coveted everything we owned. Had we listened to them we would have handed over every single thing we were wearing. And yet they offered us almost nothing in return!"--[pp 168-169]

...."In following the tracks of some big game we frequently came across deep traps^[pits] dug out by the Indians. These were covered with thick branches and leaves and were designed to catch large animals".-- [p 172]

Ernest de Massey. A Frenchman in the Gold Rush. Calif. Historical Society Quarterly. Vol. V, pp 151;165; 168-169;172. June 1926. Revisited and made in April-May 1850.
1926

CALIFORNIA INDIANS

"Owing to the studied efforts of the missionaries, to misrepresent the mental and physical condition of the native Californians, in order to palliate their own conduct in holding them in bondage for so many years, it is not safe to trust the writings of the Fathers on this subject. According to their reports, the unfortunate race stood at the very foot in the scale of humanity-- were inferior in intelligence to the Bosjesmen of Africa, and worse in their habits than the disgusting aborigines of Australia. Such a character not only does injustice to the aborigines of California, but to the country that gave them birth; ..."

Natural Wealth of California by Titus Fey Cronise pp 20-21, 1868

KIND OF PLACES CHOSEN FOR VILLAGES

Adam Johnston, Indian Agent for the Valley and Sierra tribes in 1850 states that the Indians of the Yuba and Feather Rivers "seem to have some sagacity in locating their villages on the most beautiful spots to be found on the banks of the streams. The whites have generally, in locating their ranchos, built their houses near those of the Indians, not only on account of the beauty of the situation, but that they can the more readily command the services of the Indians. Some are used as domestics, while others work at some of the more simple arts of husbandry".--Senate Doc. 4, Special Session 1853. p.39.

THE INDIANS OF NORTHERN CALIFORNIA

Translated for the Golden Era from the German Journal

The Indians of Northern California have almost melted away in the presence of the white race. . . .

Their manner of preparing food is highly primitive and forms a striking contrast to the methods of French cookery. Human ideas of cleanliness are only relative, and perhaps the degree of cleanliness observed by the Indians may be best left to the imagination. They make their bread of acorns and horsechestnuts, and the seeds of a species of pine tree. These materials are pulverized in a rude stone mortar. This meal is mixed with cold water in a water tight basket woven of small rushes. Some berries are added and their sourness supplies the place of salt. Some laurel leaves supply the place of spice. The mixture is boiled by throwing red-hot stones, as big as two fists, into the basket. When the chase is productive, and fresh meat can be had, it is cut into strips and boiled on hot stones. Fish are cooked in the same manner. The chase, which was previously their chief dependence, still furnishes those living high up in the mountains with an abundance of game, deer, hare, squirrels sage hens, geese, and ducks. Fishery, of late, has been very productive.

Fishing.

The manner in which the Indians catch fish, shows much cunning, and proves how closely they have observed the habits of the finny tribes. They seek a basin-shaped place in a stream, and fence across the lower end of it with stakes. A squad of squaws and children go into the stream about a mile above, and march down in the water,

making a great noise. Thus they chase the fish gradually to the basin, and at last the upper end of that place is fenced across in like manner with the lower end. The basin is guarded until night, when fires are kindled about it, and the fish come to the surface near the bank to see the light. The Indian is on the watch, and as soon as he sees his game, he throws a spear, which seldom misses its object. The point of the spear is composed of a small bone needle, which sits in a socket, and pulls out as soon as the fish starts. A string connecting the center of the spear handle and the bone serves, when pulled to turn the needle crosswise in the wound. Thus the finny sinner has little chance of escape.

. . . . The Indians living at a distance from the whites, still rely for clothing upon their ancient resources -- principally the skins of wild beasts.

Tanning.

The tanning of these hides, which many tribes have brought to an art, is interesting enough to deserve a few words. The skin is laid in still water till the hair will come off readily, when it is removed. At the same time the flesh on the inside of the skin is scraped off, with sharp stones. The hide is next stretched between two trees, until it is half dry, when the brains of some animal, warmed at a fire, are rubbed on the inside, and the skin is rubbed and beaten until it is soft, in the same manner practiced by our tanners. Finally, the skin is buried five or six weeks in moist earth, and is then little, if at all inferior in softness and strength to the best leather tanned by civilized tanners.

The Indian Arms.

The principal arms of the Indian continue to be his bow and arrow.

Their construction requires a high degree of skill, and the manner in which the red man examines and tries his weapons shows that he has the same feeling towards them which the white soldier has for his rifle or sabre. The making of bows and arrows is always a subject of earnest consultation in the Indian camps, and a new weapon goes through very hard examination and trial. The wood of the cedar is used for bows, and its elasticity and strength are secured by a covering of deer sinews on the back. The points of the arrows are generally made of quartz and flint, which are broken to a proper shape. Poisoned arrows are unknown here. The California Indians carry their arrows in the skin of a fox on their arm. The Yaqui Indians, of Sonora, carry their arrows in a quiver on their backs.

Granaries

The Indians, like other classes of men, are compelled to store up food for time of scarcity. Their granaries, different from those of all other races, are large baskets or boxes of wicker work, upon trees. An oak tree, with two strong horizontal branches, at the same height, not very far from the ground, is usually selected. Sticks are laid from one branch to the other, and tied down, and twigs are interwoven until there is a substantial floor. Sides and top are made in a similar manner, leaving a hole or door near the trunk of the tree. To keep the rats, squirrels and ants away from his stores, the Indian smears the trunk round with pitch, which is furnished in abundance by the pine trees. When the stores of his own granary are exhausted, he finds another resource in the store of another tenant of the woods. The woodpecker -- or as the Spaniards call him, the carpintero -- is that storekeeper, and his services are so great that the red man never kills any of his kind. During the summer,

the carpintero digs holes, each the size of an acorn, in the bark of the pine trees, and when the acorns ripen, he selects the best and puts them, one by one, into his holes. One bird will thus stow away a very large quantity of the oak fruit, and often trees 3 or 4 feet in diameter will be found to average 30 acorns to a square foot of surface, to a height of thirty feet from the ground. The acorns fit so well, and are hammered in so tightly, that they seldom fall out. When the Indian has entirely consumed his own stores, and not until three days of hunger, does he trespass on the stores of the carpintero. When the man has at last determined to rob the bird, which he does with a deep religious feeling, he builds a fire about the chosen tree, and the smoke serves at once as a notice to the owner to drive him away, and if the fire be kept up a while, to render the acorns unpalatable to him. The Indian tears off the bark, turns the outside down, and most of the acorns fall out with a little shaking. The wild red man considers theft from the whites as morally right under all circumstances, but the robbery of the carpintero, except in cases of the utmost need, is an unpardonable offence -- a crime against his best friend.

Burning of the Dead

The Indians are not in the habit of burying their dead, but burn them. The ceremony has no noteworthy feature unless it be the haste with which it is accomplished conducted. The body of the deceased is placed upon a funeral pyre, which is constructed in a very rude manner; sticks of wood are laid together in a square pen, and inside them the body is placed upright. The vacant places in the pen are stuffed with dry flags or other combustible matter, and then set on fire. The burning goes on in silence, the Indians present never

speaking and communicating only by signs. After the pyre and body are consumed, the ashes are heaped together, a brush fence is erected around it and a stick is driven into the ground to show that the ashes are not the remains of a camp fire. When several bodies are to be burned at the same time, the ashes of each has its separate stick to mark the spot. During the period of nine days after a death, the Indians near the deceased sing songs of mourning every morning at daybreak, and while singing, they endeavor to imitate the voice of some animal, whose qua----the deceased may have possessed. A place where an Indian has lost his life is cautiously avoided by the members of his camp;

Punishments for Crime.

The death punishment is unknown to the Indians; the law of revenge may be executed by an Indian only on a member of another tribe. The only punishment of an Indian is by expulsion from his tribe. Whenever this penalty is inflicted notice of it is given in all the camps of the tribe, and from that moment he is a stranger, who will never be recognized by his former friends. He is condemned to be an outcast and a wanderer. These outcasts frequently in old times went to the missions, and now they lounge about military posts. The women are not cast out but remain with their tribe.

MARRIAGE

Many-wifery is customary; the inclination of the man to annex female companions has no bar except the necessity of supporting them. Prostitution appears to have first become known to the Indians through the whites. Among the tribes in the north of the State, adultery is

punished by the death of the child. . .

His language is very poor; he must use gesticulation to aid his words, and if he were to be deprived of either, he would dispense with his tongue rather than with his arms for the purpose of communicating his ideas. To express distance, he lays the forefinger of his right hand on the base of the palms of the left. To express a greater distance he puts his finger to the elbow; and if it be a day's journey, he puts his finger to the shoulder. A journey of several days is measured by a movement of the arm for each day. The word 'loa' spoken deep in the throat, is the only word spoken in communicating the idea of distance, and it probably has a meaning similar to that of our word 'far'."

Clipping, presumably from Golden Era, April 27, 1856, in Hayes Collection, Vol. 42, p. 201 - Bancroft Library (Scrapbooks)

CALIFORNIA INDIANS

Digger

Calif.

Franklin Langworthy, who took the overland route to Calif. in 1850 and remained there until April 1853, in 1855 published his diary kept on the journey and his observations while in California, having "visited", he says, "the principal cities and towns, and traveled extensively through the mining region." He gives the following account of the Indians of California -- their acorn caches, villages, and mourning customs.--

"Character and Customs of Digger Indians"

"The Digger Indians, the natives of California, are to be [218 ranked among the least intelligent of the human race. For them to appear naked or clothed, seems to be a matter of perfect indifference, though at present the squaws generally wear a very dirty calico dress./ Fishing, and the chase, is their dependance [219 for animal food. Their breadstuff consists of the fruit of the nut-bearing pine, and acorns. You will see this fruit stored around their villages in circular cribs, formed by driving stakes in the ground, which are interwoven with small willows. They are four or five feet in diameter, and eight or ten in height. These receptacles are filled with nuts, and covered with grass, or leaves. The squaws pulverize this fruit in rude stone mortars, after which it is cooked in a kind of paste, or pudding. These Indians now visit the numerous slaughter-yards belonging to the whites, and beg the entrails, and other offal, which they carry off on their backs, and devour without much cooking or dressing.

I have passed through many of their villages. They make an appearance precisely like a number of common coal-pits for

manufacturing charcoal, having a small vent or opening on one side for a door. These burrows are constructed by building, in the first place, a log pen, in pyramidical form; this is over-spread with grass and brush, and the whole covered with a considerable thickness of earth. These are their dwelling houses, and their construction displays less mechanical genius than the habitations of the beaver, or even the muskrat. Every few months they assemble in great numbers for a dance, or festival. These seem to be of two kinds, one being of a religious nature, and the other convivial. At the former, they offer sacrifices to the Being of their dread or adoration, by burning up in a large fire all their best clothing and most valuable trinkets, and other effects. They will dig gold, and purchase shawls, handkerchiefs, belts, beads, hats and / caps, but on these occasions, throw them all, without regret, into the fire. This may possibly be done for the benefit of their deceased relations. The chief performance at the other festival, consists in a most dull and uninteresting dance. I attended, as a spectator, one of these, near Salmon Falls, on the South Fork of the American River, in 1842. ^[typog. error, probably for 1852] About 500 of the natives had collected. They had constructed a yard or pen, 8 rods in diameter, and surrounded it with a high brush fence, except one open space for an entrance. From time to time, 30 or 40 Indians, but no squaws, would gather in the center of the arena, all huddled close together without order, and exercise themselves for an hour or two, by standing in one place with their bodies leaning forward, and arms stiff, with

[220]

elbows bent, and in this attitude merely stepping first with one foot and then with the other, something like soldiers learning to mark time. They were mostly naked, but their heads were ornamented with strings of beads, and the quills of large birds. The dancers, or rather steppers, were the younger men, while a concourse of the aged, together with the squaws and children, stood around gazing upon this, to us, most senseless and stupid entertainment, less intellectual in its character than the gambols of quadrupeds. The music consisted of a continued hissing through the teeth by one of the steppers, or rather between two pieces of wide grass blades, or flags, held between the lips.

The Diggers either burn the bodies of the dead, or else draw the corpse up and fasten it in the top of a tree. They mourn for their deceased relatives, by daubing their faces and necks with tar, and filling / their heavy heads of hair with the same material.-- When the tar wears off, the mourning ends. Around their coal-pit villages, you will see a crowd of naked Indians sunning themselves in pleasant weather, while the squaws are busy in preparing acorns, &c., for future use." [221]

Franklin Langworthy, Scenery of the Plains, Mountains, and Mines, pp. 218-221, 1855.

MISUSE OF THE NAME PAVIOTSO

The unfortunate term Paviotso was introduced into the literature of Anthropology in 1874 by the late Major J. W. Powell who erroneously believed it to be the proper name--the name used by themselves--for the Piute of western Nevada. But I have worked with these people for many years and have found without exception that they resent its application to themselves, saying that they are PIUTES, and that they never heard of Paviotso.

It is one of the unhappy names that die hard--having been adopted for Piute by Pilling in 1885, Kroeber in 1909, Hodge in 1910, Dixon in 1913 and 1915, Strong in 1927 and 1929, Steward in 1935, and Park in 1937--thus continued to the present time.

Briefly, Paviotso is a term used by the Shoshone of central Nevada for the Piute of northwestern Nevada.

C. Hart Merriam

May 1937

Copy sent Leellie Spier, Yale Univ., New Haven, Conn. May 13, 1937.

Brevet Brigadier General B. Riley, Commanding the 10th Military Department of the Army in California writes as follows regarding the condition of the Indians in a report to the Adjutant General, dated Monterey, Calif., Oct. 15, 1849.--

"The Indians of California are scattered throughout the whole extent of the country from north to south, but in the greatest numbers along the western slopes of the Sierra Nevadas in small bands or rancherias without any general organization, and generally without acknowledging any authority superior to that of the captains or chiefs of their rancherias. They are divided into three classes: the Christianized Indians or neophytes of the Missions, many of whom are domestics in the families or upon the ranches of the inhabitants of California and are properly subject to the local laws of the country.

The friendly or tame Indians (mansito) living in small communities on the banks of the Sacramento and San Joaquin and their tributaries, living upon game and fruit. These are of a very degraded class but generally harmless and inoffensive, living in constant and friendly intercourse with the whites in their neighborhood.

The wild Indians of the Sierra, more degraded than either of the other classes, living in the slopes of the Sierra and subsisting upon game, acorns, roots, and upon the products of their thieving incursions.

Among these are many renegade Christian Indians who by their

superior tact and intelligence have risen to a controlling influence among these Indians and are leaders in the incursions for stealing horses and in all acts of hostility against the whites. All of these Indians are greatly addicted to intemperance, and when in contact with rapidly acquire all the vices and none of the virtues of the whites.

So many different dialects are spoken among the Indians of California that the inhabitants of rancherias separated by but a few leagues are unable to understand each other; and among the neophytes of the same mission, three or four, or even a greater number of distinct languages are frequently spoken

As suitable districts for reservations the country immediately east of the Lake Buena Vista Tulares of Fremont extending to the coast of the Sierra, and that around the laguna northeast of Sonoma are suggested. These districts are more densely populated by Indians than any others in California."

Bvt. Brig. Genl. B. Riley to Adjutant General, Headquarters 10th Dept., Monterey, Oct. 15, 1849. Letter on file in War Dept., under head "Letters Received Adj. Genl." 1849 R 36.

The Mount Hermon Association

SAN JOSE, CALIFORNIA

TO THE FRIENDS OF THE INDIANS OF CALIFORNIA

WE SEND YOU GREETINGS:

A remnant remains of that once great multitude of Indians who dwelt on the fair lands of California; seventeen thousand now, three hundred thousand then. This little remnant is hard pressed by the greed and thoughtlessness of the white population. Our Indians are suffering industrial, social, political and religious disabilities, preventing them from attaining the nobler American citizenship.

The recent Government action in providing lands for the permanent settlement of the Indians, is the first solid gain on their behalf.

The next thing is to make the Indian a man and a citizen with settled conditions, and with the aid of the people of California to give him a fair chance and protect him in his rights, he will be the man and citizen. The deep need for systematic and continued aid from the stronger Christian white people is the call and demand for this conference on the Indian's behalf.

We therefore announce the Zayante Indian Conference to be held at Mount Hermon, old Tuxedo, near Santa Cruz, on the grounds of the Mount Hermon Association, July 29-31.

We invite and request you to be there to join in planning that next thing possible for the good of our red brothers. Will you come? Will you touch the one next you that he may come? Will you help to arouse the ministers and members of our churches to an effective interest in the Indians? They are our Lord's brethren, and in serving them we serve Him. The National Government has done much, but there is much, very much, to do for them in the name of Christ.

In His name, and for the good of our Indian brother we extend to you this call and invitation.

Signed :

Mrs. T. Ellard Beans, San Jose.

Mrs. John Bidwell, Chico.

Mrs. T. C. Edwards, Pres. Northern California Indian Association, San Jose.

Hon. Frank P. Flint, U. S. Senator, Los Angeles.

Rev. Hugh W. Gilchrist, D. D., Gen'l Direct. Mount Hermon Association, San Jose.

Mrs. R. B. Goddard, Pres. Women's Home Missionary Society, San Francisco.

Prof. Pliny E. Goddard, University of California, Berkeley.

Rev. and Mrs. H. W. Harbaugh, "The Patio," Palo Alto.

The Rt. Rev. Jos. H. Johnson, Bishop Episcopal Church, Los Angeles.

Mrs. David Starr Jordan, Leland Stanford University, Palo Alto.

C. E. Kelsey, Government Investigator of California Indians, San Jose.

Rev. H. E. Meredith, Lakeport, California.

Dr. C. Hart Merriam, Chief of the Biological Survey, Washington, D. C.

Mrs. Dorcas J. Spencer, National Secretary Indian Dept. W. C. T. U., San Francisco.

Mrs. A. C. Stevens, Berkeley.

Miss Cornelia Taber, Secretary Northern California Indian Association, San Jose.

Rev. Edwin Sidney Williams, Saratoga.

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Mrs. T. C. Edwards, Chairman.

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JAMES BRIDGER

1804—1881

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FRONTIERSMAN AND GUIDE

A Historical Narrative
By J. Cecil Alter

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The book is a large 8vo of 560 pages, 6 $\frac{1}{4}$ x9 $\frac{1}{2}$ inches in size, carrying about 235,000 words. Includes many rare illustrations, and accurate transcripts of original documents and out-of-print narratives, including the BIOGRAPHICAL SKETCH BY GENERAL G. M. DODGE, an almost priceless pamphlet, which is reproduced verbatim and annotated.

This is the first extended biography of the celebrated plainsman and mountaineer; and is the most comprehensive review of his life that could be compiled with practically unlimited facilities and unstinted means.

The volume probably contains more source material on early western history and adventure, faithfully and accurately presented, than any other work of its kind. It also contains brief reminiscences of many persons still living who knew Bridger. Thus it is of unusual value as a reference and educational work. It is, as well, a very readable and entertaining narrative of the stirring adventures, and significant achievements of a heretofore neglected character in western history, who, as a trapper, scout, guide, Indian fighter and frontiersman, was as a senior officer to the redoubtable Kit Carson; and who, it is claimed, equalled or excelled the versatile and capable "Buffalo Bill" in every art and achievement but that of self-exploitation.

JAMES BRIDGER was born in Virginia, at Richmond, where his parents conducted a hostelry. But the family became pioneer settlers in St. Louis, Missouri, whence he enlisted as a Rocky Mountain Trapper, at the age of 18. He soon became, and long remained, the best authority on topography, Indians and wild life in the entire West.

He traveled on foot and on horseback repeatedly in every direction across the entire western half of the United States, thus later becoming indispensable as a guide and adviser to emigrants and settlers and to the United States army officers in the Indian campaigns, in the sixties and seventies. Retiring from the mountains, Bridger established himself on a farm, near Kansas City,

Missouri, and there spent his declining years on property now within the city limits.

This biographical work contains sixty-one chapters, each one of which gives one or more thrilling episodes of western history, vivid pictures in the development of the old West, or exciting adventures, all of which entitle the volume to a prominent place on every shelf of trustworthy Western Americana. A few of the chapters are as follows:

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OLD SPANISH "LAVADEROS."

BY JULIETTE ESTELLE MATHIS.



BEAUTIFUL, but now mostly vanished with other traces of the earlier and simpler domestic life in this favored land of the open air, are the quaint washing-wells and rubbing-stones of brick or hollowed rock, contiguous to the running springs and arroyos beneath the breezy branches of fruit-trees, willows or giant alisos. In the pleasant pastoral times that are no more, before modern conveniences had usurped their important office, these sylvan "stationary tubs" were part of the economy of every household. They formed effective stage-setting for many animated and attractive



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THE OLD LAVADERO.

scenes. The pretty *lavandera*, with round, bared arms and brown eyes, limpid as the shadowed well whereby she knelt, too busy at her legitimate occupation, *limpiando la ropa*, to notice the stealthy approach of her *novio*, found herself clasped and kissed before she could forbid the butterfly adorer who was off and away too swiftly to catch the richly deserved, but badly aimed, rebuke she flung after him. And here groups of women knelt and scrubbed and slapped the soapy linen upon the rock, and laughed and gossiped as people could at their work in those patriarchal times.

The illustration shows the lost *lavaderos* in the historic de la Guerra gardens at Santa Barbara, used by numerous generations in the past. For many years the spring that fed them was used as the domestic supply by various families in the neighborhood; but it has finally been utilized by the local water company. The *lavaderos* were buried under the debris of the new water plant. To reward my explorations another set, not quite so elaborate as these, was discovered in the lower side of

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the inclosure toward the sea. They serve as drinking pools now for feathered folk and quadrupeds only; the main body of the water having been diverted. A large weeping willow waves near them; and old fig, olive, orange, peach, pear and pomegranate trees are growing irregularly about.

These gardens once covered many acres devoted to orchard, vineyard and vegetables. They have been partially cut up into town blocks; but not all. The lower end, toward the foothills, terminates in a willow-marsh, whose waters, fed by the overflow and the winter rains, find their way out through the *estero* to the Santa Barbara Channel. We are very modern, now; but one sometimes sighs for the picturesque and happy era when the *lavadero* held its own and even wash-day was a pleasant function.

Santa Barbara, Cal.

THE OLDEST CALIFORNIAN.

BY EDITH WAGNER.



Mansard-Collier Engraving Co.

OLD GABRIEL

OLD Gabriel, chief of a now extinct tribe of Tulare Indians, died six years ago in Salinas, Monterey county, California, at the reputed age of 151 years. He left his tribe and had been living at Carmelo for a number of years before Fray Junípero Serra came to Monterey. At the time of the landing of the Franciscan Fathers Gabriel was a grandfather. Marrying at fifteen he could have been a grandfather at thirty-two. He was, it is claimed, Father Junípero's first convert in that region; and with tears streaming down his time-scarred face he told Father Sorrentini of his baptism whence he had received the name of Gabriel 120 years before.

Father Sorrentini, the priest of Salinas, took a great interest in the lonely old Indian who had come down from another century. He preserved with care everything relating to Gabriel and was firmly convinced of his unparalleled age.

The Mission Indians were taught trades by the missionaries. Gabriel's was stone cutting and stone laying. In the twilight of his life he used to tell with great pride of his skill as a workman.

Father Serra erected a chapel of adobe where now stands San Carlos Mission, and old Gabriel used to give minute details concerning its building. Taking along his little band of trained workers, Father Junípero also built the Soledad and San Antonio Missions. The records show that Gabriel was with these founders. And he himself, before these records were examined, used to describe the, to him, eventful journey.

Many old people remember him as ancient when they were children. Señora Munras who died at ninety affirmed that the old Indian had grandchildren older than she. Señora Castro who died at ninety-five remembered when a child calling him "Old Gabriel."

Father Sorrentini came to Monterey with Bishop Amat in 1845. Gabriel then was pointed out to them as being Father Serra's first convert. His sixth wife had then been dead thirty years. In 1883 Father Sorrentini administered the last sacrament of the Church to Zacarias a son of Gabriel's by a third wife. This Zacarias was over a hundred ; and for years before his death had been more feeble in body and mind than his father.

Gabriel was very abstemious, using neither intoxicating liquors nor tobacco. For many years before he died he did not bathe but instead scraped himself with an old case knife, after which he would sit or lie for hours basking in the sun. It was currently believed that he *never* took a bath—but this must be a libel, as he was owner of a *temescal* or sweat house (an Indian modification of the hammam) on the banks of the Carmel river.

For thirty-six years before his death he was too feeble to do any hard work, but earned a livelihood by weaving zarapes and cinches or braiding reatas out of rawhide. Bent nearly double he hobbled along leaning on a short stick. His coat was covered with bright bits of cloth sewed on by his trembling old fingers. A red handkerchief was tied about his head ; and crowning that, a high hat—sometimes two or three jammed one upon the other. His picture does not do justice to his picturesque appearance, which is due perhaps to his old vanity—for he would not be photographed in his everyday dress.

His hair was white, but comparatively thick to the day of his death. His skin was black and from out the mummified old face his eyes glowed like two smouldering coals.

Old Gabriel's portrait, sent by Father Sorrentini to the Pope, was hung in the Vatican, as that of the oldest Catholic in the world. His latter days were very lonely, for he had forgotten what little Spanish and English he knew and for many years there was no one to speak his own tongue. He died in the Monterey county hospital March 16, 1890. A cloud of reporters and newspaper men settled on the little town like a plague of grasshoppers ; and fearful and wonderful were the tales they told. But the simple truth was quite marvelous enough.

It was a matter of pride with us, nearly all Californians born and bred, to point to our old Indian, the oldest man in the world ; and to know that our kindly clime had nourished one who lived to a century and a half.

Would that a benevolent Landmarks Club could have preserved him to us !

Los Angeles.



A CHINESE FEUD.

BY SUI SEEN FAR.



FANTZE stood behind the counter in her father's store, listlessly rolling up and down the balls in the counting machine; she was thinking of the feud between the Sam Yups and the See Yups.

Fantze was an American born, and though she wore the Chinese dress and ate with chopsticks, she was in many respects an American girl; for her mother had died when she was in swaddling clothes and her father had allowed the ladies of the Mission to have much to do with the bringing up of his little daughter.

And Fantze had a lover—just as any American girl might have had—and he, too, was an American Chinese, having been brought to the States when but nine years of age. His father, a boss laundryman, had returned to China but a short time since, leaving his business in charge of his son, who managed it so successfully that he bade fair to make his "pile" in a much shorter time than his father before him.

But Wong On had no intention of following his parent to China. Degenerate Chinaman! He preferred the land of his adoption to that of his forefathers, and cherished the hope of building a little home for himself and Fantze in America.

Wong On and Fantze were engaged—not betrothed as boys and girls in China are without having anything to say themselves in the matter, but engaged just like ordinary Americans who pledge themselves to marry the one (they believe at the time) they love the best.

Wong On was never seen with Fantze on the street, and he dared not venture to ask for permission to visit her in her rooms, but he was forever finding excuses to call at her father's store, behind the counter of which she spent much time, poring over her picture books, sewing and at the same time keeping an eye on any customers who might enter during her father's frequent absences. The two young things had been very happy in one another's companionship, and Fantze's father had smiled and approved. But happy days go by.

There are ten districts in the Province of Kwangtung. When the Chinese say "a Sam Yup man," they mean a man from the Third District, and when they say "a See Yup," they mean one from the Fourth District, and so on.

Some time ago in Southern California a Sam Yup murdered a See Yup. All the See Yups knew that one of their number had been killed by a Sam Yup; but though they thirsted for revenge, they could not discover the murderer. It therefore became a case, not of man against man, but of district against district, and as a result a Sam Yup man soon went the way of the murdered See Yup. The See Yups, however, proved better detectives than their enemies, and traced the crime so that the actual murderer, a man belonging to one of the See Yup's secret societies, was convicted and punished by the law of the land. At this the See Yups became so bitterly incensed that notice to boycott all Sam Yups was sent by their chiefs to the See Yups all over the continent. The boycott spread and became a serious matter, for the See Yups are much more numerous than the Sam Yups, the See Yups being chiefly laundrymen and laboring men, and the Sam Yups merchants, who depend for the success of their business upon the trade of the See Yups.

Any See Yup seen in the store of a Sam Yup after the issuing of that notice was regarded with suspicion by his clan. Indeed, his life was not safe, for it was whispered that trusted emissaries of the Brotherhood were on the keen lookout for delinquents, who would be dealt with summarily and secretly.

THE MODERN APOTHEOSIS OF NATURE.

BY SWAN M. BURNETT, M.D., PH.D.

It is the almost unavoidable tendency of the human mind to associate intimately the manifestation of phenomena and their producing causes, and so intimately sometimes as to leave no clearly defined dividing line between the two. In some form or under some guise Pantheism has entered into the structure of all religions of which we have a history, with the exception, perhaps, of one, and has lent a coloring to almost every system of philosophy.

The difference between the savage who sees and worships his Deity in the sun or wind or fire and the modern theologian who would, with the philosophical Jacques,

Find tongues in trees, books in the running brooks,
Sermons in stones and good in everything,

is hardly one of kind, but of degree only. Even modern science, whose boast it is that it has cut itself loose from the trammeling influences of tradition, manifests a still lingering remnant of that cast of thought when it takes as its motto these lines from the modern poet of Nature:

To the solid ground
Of Nature trusts the mind that builds for aye.—*Wordsworth*.¹

The term "Nature" is susceptible of a very wide or a very narrow interpretation, and for the purposes of discussion it is necessary to set its confines as accurately and definitely as possible. The popular and generally accepted definition is that of the whole world external to man. A more exact one, however, is that given in the recently issued Century Dictionary, which sets it down as "the forces or processes of the material world conceived of as an agency intermediate between the Creator and the world, producing all organisms and preserving the regular order of things." Emerson says: "Philosophically considered, the Universe is composed of Nature and the Soul," and "Nature, in the common sense, refers to essences unchanged by man: space, air, the river, the leaf."

¹ The motto of the scientific periodical "Nature."

Accepting any one of these definitions, we have, then, two separate forces operating in the Universe, which are not only distinct, but for the most part antagonistic. Nature and Man are, and have always been, in relentless conflict. On every hand we find the forces of Nature turned from their regular order and made to act, under the control of man's will, with results very different from what would have followed from their inherent impulses and tendencies. Whenever the ingenuity of man conquers a natural law and controls it for his own use, Nature then ceases to be Nature and becomes Art. Emerson again says: "Art is applied to the mixture of his [man's] will with the same things [essences], as in a house, a canal, a statue, a picture."

It is some of the relations and connections of these two contending powers that it is our purpose to examine into, in order to determine whether the generally accepted opinions and current views are consonant with the facts and right reason.

This age is charged with being "materialistic," sometimes in sadness and fear, and sometimes in pride and exultant hopefulness, but in few instances, we fancy, with a correct appreciation of the exact manner in which this materialism is affecting us most powerfully. Whenever the materialism, however limited it may be, rises above us and infringes on the domain of our individualism and makes us secondary to or controllable by a power outside of ourselves, then it can be nothing else than harmful; but when we shall have lifted ourselves superior to the influence of our material surroundings and made them our tools and instruments to subserve the uses of noble and far-reaching designs and comprehensive purposes, then will they become helps and aids, which we should not only recognize at their true value, but which it is our duty to further develop and employ.

This awe of Nature, even when not a kind of worship, is the child of our inheritances. Our ancestral savage could conceive of no other medium of communication from his God to himself than the material world in which he found himself. The power and force, the ruthlessness and inexorableness of the laws as he knew them, bodied forth with a flawless exactitude his ideas of what a God should be, based on the only two human qualities which he was able to understand—determination and physical force. And to this day these are the only attributes of a God which Nature has to offer us through any of her phenomena. Viewed and studied either in the mass or in detail, we can learn from her workings nothing else than these.

We look in vain for even the slightest indication of a single one of those human qualities which we have been accustomed to regard as akin to the Divine. We applaud to the echo the sentiment expressed by the charming and ingenious Portia, when she says:

Earthly power doth then seem likest God's when mercy seasons justice ;
but where among all the countless operations of Nature's laws is there found a trace of that "quality of mercy," which "is not strained, but droppeth as the gentle rain from heaven upon the place beneath," which is "mightiest in the mightiest," and "becomes a throned monarch better than his crown" ?

It is no part of Nature's plan to be merciful ; the fundamental law of all her actions is inexorableness. Pitiless and stern, with a deaf ear turned to all appeals for consideration or extenuation, she lays the icy fingers of her immutability upon the victim and exacts payment of the penalty in full.

On a summer day a child is playing alone upon the sands at the sea-shore. It gathers in heaps the glittering grains of gold which the kind ocean has swept in to be its playthings. Joy in the possession of its treasure fills its heart, and its thankful laughter finds a response in the waves which run rippling in to coquettishly kiss its bare feet. The morning sun shines brightly in the clear blue sky and is reflected as a million sparkling diamonds on the quivering bosom of the peaceful sea. The tinted shell, which it holds in its hands, rivals the rainbow in the purity of its color, and the song of the mermaid still lingers in its throat. All is fair and serene, and Innocence and Nature seem as one. The delicate sea-weed floats elusively on the water's surface, just temptingly out of reach. Intent on seizing the prize and unconscious of danger, it follows after it as the receding wave carries it farther away to sea. Then, just as it seems coming back to reward such persistency for its faithfulness, the big wave breaks over it, the treacherous undertow carries it out, and the young life is swallowed up in the great dismal gulf. The day, so bright, joyous, and happy in the morning, ends in a night of agony and sorrow. And yet the remorseless monster of the evening and the fairy godmother of the morning are the same. One is as much Nature as the other.

We might find some palliation of her heartlessness if we could discover any guiding principle of equity. But the punishment of the guilty is more often a matter of chance or misfortune than of an

even-handed justice. The natural law only finds its fulfillment in its ability to enforce itself against something weaker; against anything stronger it is inefficient and powerless, though it may have been set at defiance in the most open manner. It is not merely that mercy does not temper justice, but that justice itself, even of the human kind, has no part in the plan. And so we might go through the whole catalogue of attributes which man has been taught to look upon as God-like and find each and every one not only absent, but, for the most instances, supplanted by its antithesis. In the place of sympathy we find indifference; when we would expect love we encounter cruelty; and fair promises lead, as a rule, to bitter disappointments. It is *not* true, as Wordsworth has said, that—

Nature never did betray
The heart that loved her.

Where we should look for forethought and economy we discover prodigality and extravagance, and where the means are those best adapted to the ends, it is so only by happy and fortuitous circumstances.

If from the theological side we are to see God only as he is manifested in Nature, there would be little left to appeal to our higher and diviner qualities. "Looking through Nature up to Nature's God" is not the way by which He will appear to excite our love and reverence. Not, let it be clearly understood, that Nature is always wicked and malicious. Strictly speaking, she is neither, and in justice to her it must be said that she makes no pretense of being either good or bad, and has never put forth any claim to qualities which are human or divine. These qualities have been assigned to her by man in the earlier period of his intellectual development because this form of concrete pantheism was the only method he had at command of formulating and setting forth the rudiments of his abstract conceptions of the qualities of his Deity.

But to a greater extent, probably, even than in the domain of Theology is this feeling of deference to, and respect for, Nature and her laws found in the world of Science. For this there is perhaps more of a seeming justification in the fact that here there need be no question of looking behind the operation of these laws, and the logical following back of effects to causes that are apparent is not only fascinating, but impressive, and is calculated to excite the profoundest wonder and admiration at the achievement. Nature is a

perfect exponent of the syllogism, and in the working out of the problem shows about as much heart as the demonstration of a proposition in Euclid.

But within the generation that is now passing away there has been erected a God in science, before whom its disciples bend the knee with all the unquestioning faith of an Eastern devotee. This is the law of the "survival of the fittest," first developed by Darwin and now an accepted part of the creed of Evolution as held by the majority. It would be bold, if not ungrateful, in any follower of science to attempt to detract from the glory of Darwin or the honor of Spencer, two men who, more than any others, certainly in modern times, have helped to broaden the opinions of the thoughtful classes. A part of their work will endure forever; but this law of the survival of the fittest, as they promulgated it, or at least as it is generally accepted, will be found to have only a qualified and not an absolute and universal application.

We are far from knowing that the fittest has survived. Very often the survival has been only a matter of chance or accident, and in every case it has resulted from the action of a blind law which looked not beyond the moment. The plant or animal which in the struggle for existence was ruthlessly pushed to the wall yesterday might have been far better fitted for the changed conditions of today than that which came out victorious. To argue otherwise is to presume a present perfection in the operation of Nature's laws, a presumption which strikes at the very foundation of development, since development can only follow from the changes incident to a conflict of laws, and perfection cannot come except when contention is over and harmony in the operation of all laws has been established. The fit has always survived, but not necessarily the fittest.

What has been lost through this blind, aimless struggle is fearful to contemplate. That the material forces of Nature have been ordered for the best ultimate results in all cases and with the greatest economy and forethought cannot, I think, be admitted by any one who takes at all a comprehensive view of the subject. Nature's processes are crude and often inefficient, and the results seldom perfect. Out of millions of attempts she gives us only an occasional flawless crystal. Moreover, her dealings are exclusively with actualities. With possibilities and potentialities she has no concern. For her there exist no fair promises or potencies for the future. She basks, like the spendthrift, in the sunlight of the present, living upon the

fruits of the eternity of the past, unmindful and careless of the debt she should pay to the eternity to come.

There is nowhere apparent in the operations of Nature the evidence of a directly acting or controlling intelligence, and her pathway is everywhere strewn with the broken fragments of her failures; and it is not too much to say that even ordinary human intelligence, if it had been sufficiently extensive in its application, could and would have prevented some of the direst calamities the world has known.

It is, however, in the attempted application of this accepted law of the survival of the fittest in the lower forms of life to the science of Society that the greater danger of the doctrine lies. In theoretical science its effects upon mankind are, in the main, general and remote, but in a practical science, like Sociology, they become immediate, direct, and personal.

No one doubts the necessity of the survival of the fittest in the evolution of society; but whether the struggle for existence in the purposeless manner as we see it manifested in the lower world can lead to such an end, in the most direct and in the best manner, must be questioned, it seems to me, by any one who has any adequate conception of what human society is and should be.

In their firm belief in the supremacy of the law as the guiding and controlling power in the working of the universe, the advocates of this theory wish to eliminate from the organism of society the one element which could assist most powerfully in advancing its development, namely, the Mental Force of society as represented in its individual members, acting, by both its intellectual and moral qualities, upon itself as a whole. The members of the *laissez faire* school of Sociologists oppose all or almost all organized government and would allow Society to develop only from its own unsystematized internal conflicts and contentions. To them the ideal warfare is not that of a well-trained and disciplined army, but of the mob. That some sort of evolution and a certain adaptation of living things to their environment would result from the method is acknowledged, but that in every case it would be development and that the survivors would always be the fittest, is by no means certain, while the enormous waste of energy that must necessarily accompany such a want of system is even more deplorable than that following from the struggle for existence among the lower forms of life.

Here, more than anywhere else, is needed that inventive and

organizing power, which is the peculiar genius of Man, to lay the plans of this struggle and marshal properly the forces engaged. The art of constructing and governing Society is the greatest and noblest which can employ the powers of human endeavor, for here is the culminating point of all progress, to which every other force is accessory and contributory.

That there should be a disposition to exclude from participation in this struggle, as an organized governing and directing energy, the supreme single force in the universe—the Mind of Man—can only be accounted for on the supposition of a failure, on the part of the advocates of this theory, to recognize the extent, efficiency, and character of this force, and their abiding faith in the law of Natural Selection in its universal application. That the selection by Man is not always successful in bringing about the most desirable results is only what should be expected from the restriction of his power and the limited extent of its application and from the imperfection of his wisdom inherent in the present state of humanity; but it is the only power which can control the machinery of society with an intelligent design and a definite purpose. In a certain sense we must regard society at large as under the government of, and controlled by, what may be properly denominated natural laws—that is, the inherent tendencies, desires, and impulses of man. These impulses and desires of what theologians have called the “natural man”—that is, man in his primeval condition—are but little more beneficent and altruistic than those which have been found to govern the unthinking world. To bring order out of this chaos of social forces and to hold these natural impulses in proper keeping for the benefit of man collectively and individually, for the future as well as the present, is as much the province of the higher functions of the mind as is the subjugation of the laws of purely material nature. Indeed, it is the primary function to which all others are subsidiary.

The one principal argument that has been brought against a systematic, general representative government, with a central controlling power, is that it tends to crush out the individual. Without entering into a defense of the existing forms of government or claiming that a single one is perfect or in any manner approaching it, it can be truthfully asserted that the obvious tendency of legislation in those which are acknowledged to be the best is more and more toward the protection of the individual, not only in his person and property, but, more important still, in his opinions, and that the

object of the best government is to give to each individual member of it the opportunity to develop in that direction to which his tastes and abilities incline him. In the ideal society this will have become an accomplished fact.

Indeed, the whole structure of our society as it exists to-day is a complete reversal of the law of the destruction of the weak in the struggle for existence. Our laws and social institutions are all founded on the humanitarian—in contradistinction to the natural—law of the protection of the weak and the conserving of the potential energy of Man as a unit and an organization for future development and use.

But no less powerfully than in our theology and in our science is this feeling for Nature felt in those offsprings, largely of the imagination, which we denominate the "Fine Arts." So far has this been carried that there has been founded a cult or school which claims for itself the distinctive title of "Naturalists," and just at this time it would seem that they ride on the topmost wave.

It is only another evidence of the tendency of the times toward a grosser materialism and of an ignoring, temporarily, however, let it be hoped, of all of that finer and more sublimated quality of the mind without which Art could not have existed at all. It will, I think, be acknowledged by even the most ardent Realist that Art is wholly a work of the imagination, and that its highest development can exist only alongside of the most intense power of abstraction. The fine arts have this to distinguish them from the applied or practical arts, in that they not only deal with the purely abstract qualities of objects, but also create from these others which had no existence before. In their highest and purest forms they are genuine creations.

Mr. Walter Pater regards music as the typical representative of pure art, for in that the subject and expression are one and inseparable. It is the one, too, which is the most nearly a complete creation, for it can derive hardly more than a mere suggestion—and I deny even that—from anything in the material world outside. The singing of birds is not music, though there is sometimes a semblance of melody in it, and, besides, it was not this which suggested the idea of music to man. The impulse to musical expression did not come from anything in the external world, but from a desire to give utterance to emotions for which ordinary language was inadequate, and music, even of the higher kind, is much more the exponent of a state of feeling than an intellectual process.

And what is true of music is true also of every art, in so far as it claims to belong to the higher, purer forms.

The status of an art is gauged by its power to set forth in an intelligible and comprehensible manner the states of feeling, the abstraction of the mind, and the creations of the imagination. That which can do this most acceptably is the highest art, and in this we have nothing to learn from Nature and her laws. Nature has no emotion to express, no imagination which can create, and no intelligent conception of abstract qualities. It is Man alone who has these, and their expression is through some form of Art which he has created for that purpose. All Art, therefore, must come from within. It is impossible that it can come from without. The ignoring of this fact has wrought much harm both in the cultivation and practice of most, if not all, of the fine arts.

That the study of Nature leads to the development of the arts and is, indeed, the most important factor in that development, is held as a cardinal principle by the school of Realists who maintain, if I understand them rightly, that the highest art is the nearest approach to Nature as she is. The canons of art criticism are, unfortunately, by no means fixed, and on certain points judgment must yet remain largely a matter of mere opinion; but even a casual survey of the relations of Nature to Art will show how slight is the connection between their essential elements. It will probably be said that without Nature there can be no Art, or at least that Nature must form the substratum of all Art, which though specious is not true, for the art of music, as we have seen, has no connection whatever with Nature. The misapprehension has arisen from the circumstance that the ideal interpretation of certain aspects of the natural world is the basis of some of the most popular forms of art. This is especially true of the pictorial arts, because in these the phases of Nature is the vocabulary of the language by means of which the artist conveys his ideas and meanings to others; and when he uses them it is in the same way and for the same purpose as the writer or speaker uses words whose meaning and value are commonly understood, and a work of Art is comprehensible by a given person only in so far as that language is intelligible to him, and satisfactory in proportion as the feeling of the artist is agreeable and consonant with his own feeling.

Art is expressive always of the Artist and not of the essential nature of the Thing represented. To examine into the nature of things is the province of Science. A certain subject or landscape is treated by

ten different men, and when compared no two pictures are in feeling or expression exactly the same. Each has painted what he saw that corresponded to his own mentality, and it is himself that is reflected in the picture. Nature was only the mirror, and how could she reflect what was not in the man himself? Art is but the projection outward of the Consciousness within.

Hundreds of artists had passed to and fro along the plains of Barbizon and seen the homely peasants laboring in the fields, but it was only Millet who saw and showed to the world, in a manner which has impressed them as powerfully as it did him, the significance of that life, and of all life through it. Other men had painted peasants and fields, and many with as much technical skill, but none like Millet, because he, above them all, saw and portrayed the poetry, the patience, and the hopeful confiding trust of these humble souls in something bigger and higher than themselves, which made the Angelus to ring its sweet music in their hearts, even in the mid-day of their toil. And in looking at his pictures it is not the peasants or the flocks or the fields we see, but the Soul of Millet.

The study of Nature or the living among grand or beautiful scenery never yet made an artist, and no great picture was ever painted out of doors.

That we can find beauty in the landscape, and sublimity in the mountains, and grandeur or sweet repose in the contemplation of, or communion with, Nature is not to be denied. We are all Artists in our way, and are gifted in various degrees with the power of abstracting from natural objects the qualities in harmony with our own states of feeling; but the gratification of our æsthetic sense from this source is in no wise different from the enjoyment of an art the work of man's hand alone. And when we come to analyze the feeling our enjoyment of Nature comes from no substance of quality resident in Nature herself, but only as she typifies or calls to mind some virtue of Humanity. The violet suggests sweetness and modesty, the lily purity, the rose the refinement and richness and exuberance of vitality, while the peace and quietude of the summer woods are comforting only as they allow us to "loaf and invite our soul," removed from the turmoil and distractions of Nature and other men. Were, however, our reverie interrupted by one of those workings of Nature called a thunder-storm, coming up suddenly and unexpectedly, the attitude of our minds toward Nature would probably undergo a rapid and radical change.

That a human element is necessary to the complete enjoyment of Nature, even under the circumstances most favorable for her display, has been acknowledged by some of the greatest Nature-lovers. Many of my readers doubtless remember that exquisite description of a "Night among the Pines," by Robert Louis Stevenson, in his "Travels with a Donkey." In all English literature there is nothing, within my knowledge, which comes so near to Nature pure and simple as this. He lays his hand upon her heart and feels sympathetically its every throb. But in winding up he says: "I thought I had rediscovered one of those truths which are revealed to savages and hid from political economists—at the least I had discovered a new pleasure for myself—and yet even while I was exulting in my solitude I became aware of a strange lack. I wished a companion to lie near me in the star-light, silent and not moving, but ever within touch, for there is a fellowship more quiet even than solitude and which rightly understood is solitude made perfect. To live out of doors with the woman a man loves is, of all lives, the most complete and free."

Probably no one in modern times has been regarded in the light of a Physiophile more unreservedly than Thoreau, and yet even he says: "Nature must be viewed humanly to be viewed at all—that is, her scenes must be associated with human affections such as are associated with one's native place, for instance. She is most significant to the lover. If I have no friend, what is Nature to me? She ceases to be morally significant."

Extract the suggestions of humanity from Nature and she holds nothing that can or should attract the soul of man, and to pretend that we are so attracted is either an affectation or an evidence of a falling from our high estate back toward our original condition of savagery.

What has been said regarding the pictorial is applicable, in its general principles, to the literary forms of art; but in the latter an important difference in many details comes in which is likely, and in fact has, led to confusing and conflicting opinions. It is assumed by some that Literature is primarily, probably, a practical art, one which concerns itself with the diffusion of a knowledge of facts and with a distinctly ethical power to guide to right thought and conduct. It certainly does both of these; but that its greater function is that of a fine art working, as the others do, through the higher faculty of the imagination and, in any event, adding to the power

and efficiency of the other two functions, is hardly now an open question.

In some respects it is the most powerful, because the most widely operating, of all the arts. It will not be claimed, I think, that Literature can have been suggested or fostered in any way by Nature. There is nothing outside of man to which it has any resemblance. It is the product of his ingenuity alone. Yet in spite of this fact there exists a sect of literateurs and a class of critics who insist that in the use of this art the power of the imagination or of ideality must be held in abeyance, or at least, in strong subjection to the existing realities.

Both Art and Morality (though they seem to have overlooked the real connection between the two) are considered by these to be best subserved by a rigid adherence to things as they appear to be. The only subject worthy of, or allowable in, literary art is the thing that Is; in other words, the highest form of literature is the most rigid reproduction of natural phenomena, whether it be scenery or events or the actions or motives or characters of men as they are commonly recognized. The truer the picture is drawn to Nature, the higher the art. There is more than one fallacy mixed up with this proposition, so captivating at first glance. The first is the implied assumption that the truth of Nature lies on the surface and is that which is seen of all men, whereas the fundamental—that is, the real—Truth is most frequently hid under a mass of confusing details which must be cleared away before the kernel is revealed. The second, and the one most frequently flourished as an unanswerable argument by all the schools of realists, is that we must have "truth for art's sake." If we have succeeded in making our meaning clear, it must be apparent that Truth is not always art; more often than not it is quite the contrary. Neither is it always necessary or desirable to know the truth—such truth, at least, as they would deal in. Truth is often wicked and harmful, and sometimes more disastrous in its consequence than untruth. What is wanted more than simple, naked, isolated truths, but which really comprehends all Truth, is a grand, noble, and exalting Ideal, which it is the function of Art to create for us, not from the world outside, but from the aspirations of the Soul within.

A Literature which does not do that, though it be clever and analytical and wonderful in its vividness of presentation, cannot attain to the dignity of Art in its truest and only proper significance.

A work may deal with the sternest and most uncompromising

realities and yet in its presentation of them be artistic even to the highest degree, provided it carries along with it such meaning or import as shall appeal to our finer feelings and purer ideality. Poverty, suffering, sin, and crime can be laid before us in a manner to enlist our sympathies, enlarge our charity, and increase our faith in humanity, as in "Les Misérables" of Hugo; or it may be done in a way to arouse only our disgust and abhorrence and make us despair of our race, as in some of the writings of Zola. The one man was a great artist; the other, at least in these instances, is not an artist at all.

High art is always high morality. The effect of all good art, of whatever kind, is to teach and to elevate. Nothing which is not good can be beautiful, and nothing can be artistic which is not in harmony with that which we believe to be grand and noble in sentiment and feeling. We are probably not fully aware what a great power the Art of man, in its comprehensive sense, is in molding our every-day lives and opinions. Our very animal existence depends upon it. Has it ever occurred to you that not one of us could live a year in this latitude of Washington if we trusted to the protection of Nature alone and made use of none of the devices of man? Nature cares not whether we live or die. The carrying out of her law is the only matter of concern to her.

The conduct of our lives is much more a matter of taste than we are aware of, even where art does not merge itself distinctly into morality as generally understood.

Right-doing, particularly in minor actions, springs more frequently from our æsthetic sense than from any distinctly reasoned-out conception of duty, and wrong-doing is avoided because a wrong action does violence to our idea of the Eternal harmonies.

If it be claimed by any one that the Soul of man is also a part of Nature and must be included in any consideration of its operations in the general scheme of the Universe, I shall have no contention with him. Neither will I dispute with him if he further holds that all Nature, including man's Soul, is but a manifestation or a component part of a Universal Mind or Intelligence or God, and into which it will finally resolve itself after the conflict of laws shall have led to a real survival of the fittest and universal harmony shall have been established. From any point of view, scientific or theological, that seems the only possible outcome. But the contention that I do make is that the greatest single force acting in the world to-day

is the Mind of Man, and that it is the only Force which is capable of advancing the development of man with the greatest rapidity and the least expenditure of energy toward that final harmony. It is the only force which has given to it a power over itself and a capacity of directing its own energy, and the only one to which is accorded the Sense of Responsibility. To it is entrusted more than to any other one force the task of redeeming the elements of Nature, including itself, from the primeval incubus of sin or imperfection and of bringing them back in perfection to the Original Mind from which they emanated; and this it can do only by the cultivation and development of the real Humanities: Justice, Mercy, Faith, Love, Hope, and Charity.

These are the qualities which are peculiar to it and which distinguish it from all the other forces in the universe, and place it nearer to and in closer connection with the Universal Mind. In the possession of these attributes or qualities lies its great responsibility, and it is a responsibility in which each individual must bear his own burden as it is given to him, and which he cannot shirk except to his own detriment as well as that of the community at large. There must be added to these another solely human faculty, probably paramount to all, that of Aspiration. It is through Aspiration that the other Humanities must work out the salvation of man from his original savagery, for through it alone is real progress possible. A dull satisfaction with a present condition must ever result in a degree of stagnation which holds in its partial crystallization the dross of its imperfections. A wholesome discontent with the existing state of affairs, united with an intelligent effort at reform, must necessarily lie at the foundation of all advance toward a perfect civilization.

It is questionable whether our conservatism, as we are wont to call it, is not, after all, but a cloak that hides our indolence and cowardice. To make a change requires both effort and courage. It is this fetishism of the established order of things, from the "divine right of kings" to the law of "the survival of the fittest" and "truth for art's sake," that is more than anything else retarding our intellectual and moral development to-day, and they are the last shackles we shall have to strike off before entering into that freedom which leads finally to the light of the Everlasting Day.

There can be no peace until the Soul of man has put Nature under his feet and made the Universe his own by adjusting himself and its

laws into a symphony of concordant action; and in the attainment of this there is required of each individual soul the intelligent use of all the powers it stands possessed of, not only separately and as single units, but collectively and as a whole under an organization of society where such individual action is possible.

The real and vital question is not in respect to our attitude toward material Nature or any of the manifestations of the universal spirit in that Nature, which are governed by fixed, immutable, and inhuman laws, but in regard to our relation to ourselves and those immense and fathomless possibilities of ourselves which it is our glorious privilege to attain, or our everlasting shame and destruction to lose. All the present aspects of material Nature will disappear, leaving not even a wrack behind; the inflexibility of its laws is the element of its destruction. But

Dust thou art, to dust returnest,
Was not spoken of the soul.

My plea, then, is for Individualism; not the narrow, contracted egoism which can see nothing beyond its own needs, desires, or wishes, but the comprehensive form which recognizes that its own welfare, happiness, and advancement are inextricably interlocked with that of all its fellow-souls, and which is conscious of its responsibility as supreme among all the forces in the universe in working out the Grand Design. Let no man therefore bemean himself with the thought that he is insignificant or valueless, but let him ever insist, within himself and before all men, that his Soul is his own, and demand its recognition while acting up to the highest requirements of its possession.

There is nothing new in this. Its essence is as old as Philosophy itself. But in these latter days, and among the more energetic and less contemplative peoples, who are busily engaged in the hand-to-hand contest with Nature, wresting from her the secrets of her laws and making them subservient to their physical well-being, these relations of the Soul to Nature are in danger of being unrecognized or forgotten. It is the message coming from Eternity to Time, and has been received understandingly by the few, even in the ancient days. These Seers of the older civilizations, certainly from Aristotle downward, were infused with it, and it is to be read between the lines of their writings, even when it is not outspoken. It was the golden thread of thought which held together the disconnected

fragments of the reflections of Antoninus, and it found expression through the philosopher Plotinus in these words: "Nature is but an image or imitation of wisdom, the last thing of the soul, Nature being a thing which doth only *do*, but not know." This last sentence is found as a motto or text on the title page of a little pamphlet of ninety-five pages entitled "Nature," and published anonymously in Boston in 1836. That little essay has since become a classic and its author accepted as a great Seer of his age. It was the announcement to the thinking world that Emerson had broken from the bonds of tradition and sect and come into the rightful heritage of his own soul; and through all his writings, from that time forth, this message is the sweet undertone of music which can always be heard by the ear attuned to its harmonies. "Nature," he says, "is not fixed, but fluid; Spirit alters, molds, makes it; build therefore your own world. As fast as you conform your life to the pure idea in your mind that will unfold its great proportions."

TABOO OF NAMES BY THE MALAGASY.—There are no family names in Madagascar, and almost every personal name has some distinct meaning, being, with few exceptions, the names of things—birds, beasts, plants, trees, inanimate objects—or names describing color, quality, etc., or words which denote actions of various kinds; so that the names of the chiefs most always contain some word which is in common use by the people. In such a case, however, the ordinary word by which such thing or action has hitherto been known must be changed for another, which henceforth takes its place in daily speech. Thus, when the Princess Rabòdo became queen, in 1863, at the decease of Radàma II, she took a new name, Rasohérina. Now *sohérina* is the word for chrysalis, especially for that of the silkworm moth; but, having been dignified by being chosen as the royal name, it became sacred (*fady*) and must no longer be employed for common use; and the chrysalis thenceforth was termed *zàna-dàndy*, "offspring of silk." So again, if a chief had or took the name of an animal, say of the dog (*ambóa*), and was known as Rambòa, the animal henceforth would be called by another name, probably a descriptive one, such as *fandròaka*, "the driver away," or *famòvo*, "the barker," etc.—(Rev. James Sibree, in *Journal of the Anthropological Institute*, London, February, 1892.)

twenty pages discussing the enzymes, and the nomenclature of the proteins has been altered to correspond to the system adopted by the American Chemical Society. Otherwise the changes limit themselves to additions of new reactions in order to bring the book up to date. Although the book contains more material, the publishers have decreased the margins and thickness of the paper, so that the book appears smaller. It becomes somewhat difficult to indicate the exact purpose of this volume. At present it is in the transitional stage between a practical manual and a text-book. It is too bulky for a laboratory book; there is too much discussion of theoretical considerations, and many things are introduced which should not under any conception come into a laboratory course in physiological chemistry, *e. g.*, microscopical examination of urine for casts, etc., and counting of red and white blood cells.

Fortunate indeed would be the instructor of physiological chemistry in a medical school who could be allowed enough time in the curriculum to cover one half of the material between the covers. The book serves an excellent purpose as a reference book of test reactions, but in their multiplicity the student or the practitioner who wishes to become acquainted with a few of the most reliable tests would find himself bewildered and require additional advice in the matter. Were it not for its size and the necessity for such a decided picking and choosing of topics adapted for student laboratory work, the book would serve its purpose admirably. The contents are thoroughly reliable and the tests are given with sufficient detail so that the results should be satisfactory. The many figures and colored plates scattered throughout are excellent.

Upon the whole, the author is to be complimented and those interested in the subject congratulated upon the benefit derived by the publication of the revised edition.

H. C. JACKSON

ANTHROPOLOGICAL PUBLICATIONS OF THE UNIVERSITY OF CALIFORNIA IN 1908

THE University of California Publications in American Archeology and Ethnology have

received during 1908 the addition of nine papers. These comprise volume 6, numbers 1, 2 and 3; the completion of the seventh volume, numbers 2 and 3; and volume 8, numbers 1, 2, 3 and 4. These papers embody the further results of the Ethnological and Archeological Survey of California which the university undertook a number of years ago, and which has since been pushed rather steadily towards completion. The weight of work published in the past year has fallen upon the ethnological side of the problem, rather than upon the archeology and linguistics of the state as in previous years.

In this definite field of ethnology a balance has been maintained in some degree between the northern, the southern and the central portions of the state. The two bulkiest papers of the period, Dr. Barrett's "Ethno-geography" and "Basketry" of the Pomo, treat of the peoples of the north-central region. These two are the most exhaustive treatments of their type that have appeared so far. The minuteness of the author's information concerning the region rests on long residence among the Pomo, in addition to extended scientific study. As a counterpoise to this work on the Pomo, four less laborious papers have been devoted to the "Mission" Indians of the extreme southern part of the state. Two of these latter are by Dr. Kroeber and the other two by authors from outside the university. As regards the central portion of the state, the rather varied territory occupied by the Miwok or Moquelumnan tribes offers the problem which is taken up in two of the three remaining papers.

An entirely different aspect of the ethnology of California is invaded by the final paper of the group, by Dr. William J. Sinclair. This paper enters with effect into the question of the geological relation of human remains and artifacts within the state of California. The range covered in the past season's publications is therefore seen to be rather wide. They perhaps contribute more manifoldly than is usual in a brief twelvemonth, to the general information concerning the state on its many sides as an ethnological field.

The Ethno-geography of the Pomo and Neighboring Indians, by S. A. Barrett. Vol. 6, Number 1.¹ Dr. Barrett's method in this, the largest of his three papers, includes the determination of certain dialectic areas in the Pomo territory, with sections of similar provinces among the Wintun, Yuki and Moquelumnan peoples. This is accomplished by means of vocabularies, together with comparison of the different phonetic systems. Of the seventeen areas isolated by Dr. Barrett in the paper, seven are Pomo, five Yuki, two Wintun and three Moquelumnan. A large map accompanying this treatise outlines the dialectic provinces established and makes clear their geographical relations to each other. In addition, the author has entered on his map 500 of the aboriginal village and camp sites of the Pomo, and some of the more important villages of the neighboring stocks. The work as a whole comprises, besides the maps, comparative vocabularies of 282 words in sixteen Pomo, Yuki, Wintun and Moquelumnan dialects, an extended introduction, discussion of phonetic and linguistic relationships, descriptions of village sites, and a full glossary of native words which enter into geographical names.

Pomo Indian Basketry. Vol. 7, Number 3. In this companion volume the author takes up with some minuteness the subject of the baskets and basket designs of the same people. The paper treats exhaustively of forms, technique, ornamentation and the native nomenclature of the designs. This people is particularly facile in handling decorative elements and surpassingly excellent in technique. Dr. Barrett's paper covers both aspects of his subject at length, in discussion as well as by photographic and diagrammatic illustrations. The work includes 231 text figures and 30 plates, together with a full glossary of native basketry terms. Like his former paper, it is more full and minute in outline than anything of similar nature which has been elsewhere attempted for California territory.

¹ Cite as: *Univ. of Calif. Publ. in Amer. Arch. and Ethn.*

Geography and Dialects of the Miwok. Vol. 6, Number 2. This paper is somewhat similar in outline to the "Ethno-geography," but is less comprehensive in scope. Like the former paper, it includes brief comparative vocabularies and a map indicating the results determined. Some of the vexed issues of the paper are taken up in a following number by Dr. Kroeber:

On the Evidence of the Occupation of Certain Regions by the Miwok Indians. Vol. 6, Number 3. The subject is an interesting one, in that the people concerned were in former times very important numerically, but were among the first to suffer at the advent of the whites. Since then the western units of the stock have so far disappeared that information is extremely scanty. This article, therefore, while necessarily brief, is most important and fills a place in the series which would otherwise tend to be much neglected from lack of proper material.

A Mission Record of the California Indians, by A. L. Kroeber. Vol. 8, Number 1. An entirely new departure is signaled by this paper from Dr. Kroeber. The material which he presents with editorial comments is drawn from authentic documents of the Mexican government written in Spanish, copies of which are in the possession of the Bancroft Library of the University of California. Material of such nature has double or triple interest in that it concerns the peoples who have been under the direct influence of the missions, and have therefore experienced violent modification of their original native customs and conditions. It antedates, moreover, in most instances, such systematized comments as are elsewhere extant concerning native American life. The original manuscript in the present instance is a "contestacion" or codified answer to a list of queries sent to the missions by the Mexican vice-regal government, and contains much that is in the first degree interesting and suggestive. The record as published includes only those parts of the original which are of direct ethnological interest. The significance of the study can be somewhat realized when it is learned that it embodies shorter

or longer statements concerning the conditions, in 1811, at sixteen of the missions. In this document is contained almost the only information at present available concerning the peoples originally around such places as San Luis Obispo, Monterey, Santa Cruz or San José. It is greatly to be desired that further sources in this field may be made accessible.

The Religion of the Luiseño Indians of Southern California, by Constance Goddard DuBois. Vol. 8, Number 3. The paper just mentioned affords an introduction to the recent studies of the Mission Indian region. Of special interest in connection with it is Miss DuBois's paper on the native religion of one part of the area. As in the case of Dr. Barrett's Pomo work, the problem which this author set herself was a definite one, and the fact that she spent some years in intimate association with the Mission peoples gave her an insight into many details. Many of the matters merely indicated or suggested by the Spanish document just touched upon are by Miss DuBois, fully discussed and described in intimate detail. Her paper covers the beliefs and ceremonies of the Luiseño, a Shoshonean people living about San Luis Rey, and includes some account of their mythology. She devotes 186 pages and four plates to the subject. The comparison of such recent and specialized research with the old Spanish commentaries, so far as they exist or may be brought to light, will always be particularly interesting and fruitful.

Ethnography of the Cahuilla Indians, by A. L. Kroeber. Vol. 8, Number 2. From another standpoint this ethnography of the Cahuilla, a second member of the so-called Mission Indian group, opens a no less stimulating field of inquiry. The Cahuilla are the least known of the three modern mission tribes. Dr. Kroeber outlines their geographical position, discusses their varied environment, and deals in detail with their material culture. His paper points to the necessity of including the Cahuilla with the "southern" cultural group of California. The text is accompanied by fifteen plates.

The Culture of the Luiseño Indians, by Philip Stedman Sparkman. Vol. 8, Number 4. Somewhat similar in general outline to the paper just mentioned is this treatise on the culture of the Luiseño. The author, who lost his life in the field, studied the people through a number of years, especially from the standpoint of their language. The present paper represents only a single aspect of his work among them. In it he takes up the most prominent facts of their culture and habitat, and discusses briefly their arts and crafts, their social institutions, and some of the more important features of their religion. At the close of the paper he catalogues the plants which were of importance to the primitive Luiseño, and designates their various uses. The paper is probably the least important of three excellent studies by the same author, all of which are shortly to be consigned to print.

Recent Investigations Bearing on the Question of the Occurrence of Neocene Man in the Auriferous Gravels of the Sierra Nevada, by William J. Sinclair. Vol. 7, Number 2. For upwards of forty years the vexed question of the appearance of man in Tertiary strata of California has called forth a great deal of testimony, pro and con. The question has centered to some degree around a small number of specimens, physical and cultural, found originally in the region of Tuolumne, Calaveras and El Dorado counties on the western slope of the Sierra Nevada. This testimony has been collated and reviewed by Mr. Sinclair in the present paper. The outcome of this latest study on the question quite possibly lays the whole matter at rest. Mr. Sinclair holds that in the face of all that has been said and written, no competent evidence of Tertiary man in California has ever to the present time been adduced. His work lies along both original and critical lines of study, and deals with first-hand evidence obtained by personal research on the ground.

In general interest, therefore, the papers of the twelvemonth just passed may be seen to cover a wide field, both geographically and in

range of subject matter. They indicate that the work now being done by the university is thoroughly specialized, and is organized on the broadest possible basis. The number of contributors is larger than in any previous year, and includes authors of a wide range of training and interest. In total bulk, the contributions of the period just passed (782 pages, 38 plates, 235 text figures and 3 maps) are larger than ever before in the history of anthropological work in California.

THOMAS WATERMAN

BOTANICAL NOTES

ANOTHER KEY TO SACCARDO

A COUPLE of years ago a brief notice was made in *SCIENCE* of a typewritten English key to Saccardo's "Sylloge Fungorum" prepared for the use of the mycological students in the University of Nebraska, and the statement was made that a few extra copies might be obtained on application. The results of the announcement were surprising. At once requests for the key came from all parts of the country, and within a week the small stock of the books was all sold out, and it became evident that a reissue or a new edition must be prepared. This has now been done by Professor Dr. Clements, of the University of Minnesota, and proof is now being read upon the new edition, which is to be printed and brought out as a small book. It will contain keys to "spore sections," to orders and families, and to the genera, besides some handy indexes, glossaries, etc. As it has been announced to be "ready by September 20" further notice may be deferred until the appearance of the completed work. In the meantime those who are especially interested in it may communicate with the author, as above, at Minneapolis.

A NEW COLORADO BOOK

PROFESSOR RAMALEY, of the University of Colorado, has given us in his "Wild Flowers and Trees of Colorado" a charming little book intended to serve as an introduction to Colorado plants. In less than a hundred pages he leads the beginner far on the road to

a knowledge of the vegetation of this state. He first discusses the general aspects of Colorado vegetation (ecology we often have called it in these later years) and then takes up the forests and forest trees of the state. He recognizes five zones or belts of vegetation, namely, the plains zone, foothill zone, montane zone, sub-alpine zone and alpine zone. These are admirably illustrated by many half-tone reproductions of well-selected photographs. The forest trees are briefly described by means of convenient keys, and the text is helped greatly by many illustrations. A bibliography including thirty-one titles completes this very useful book.

THE MINNESOTA BOTANICAL STUDIES

THE resumption of publication of the widely-known "Minnesota Botanical Studies" is a matter of more than ordinary interest to botanists. The "Studies" were begun fifteen years ago by Professor MacMillan, under whom two fine volumes were completed, and parts 1, 2 and 3 of the third volume were issued, publication ceasing five years ago. Now under Professor Clements, part 1 of volume IV. makes its appearance with the same style of cover, paper and typography. In the present part, which covers 132 pages, there are six papers, viz: "Embryo-sac Development and Embryology of *Symplocarpus foetidus*," by C. O. Rosendahl; "The Seeds and Seedlings of *Caulophyllum thalictroides*," by F. K. Butters; "Influence of Physical Factors on Transpiration," by A. W. Sampson and L. M. Allen; "Two Basidiomycetes New to Minnesota" and "The Pezizales, Phacidiales and Tuberales of Minnesota," by D. S. Hone; "A New Genus of Blue-green Algae," by F. E. Clements and H. L. Shantz. The promise is made, also, that an index and title page "will be furnished at an early date" for the three preceding parts which are to constitute volume III.

RECENT SYSTEMATIC PAPERS

WE may briefly notice the following contributions from the United States National Herbarium: Henry Pittier's "New or Note-

gentleman from Arizona [Mr. Cameron], and they have very poor quality of land in Arizona, but

about to admit as a State.

The gentleman ought not to have introduced a bill for the admission of a State which discloses the whole truth

we not already had passed in this House?

It has not passed upon it yet, and undoubtedly.

the gentleman will not go to the vote against the Arizona

s perhaps agreed to under the bill.

Navajo Indian lands are the reason we gave them the question why it was to build this bridge. This is a reservation is on the north-er. As stated by the gentleman, these Indians are on the river, and these Indians are on the railroad, where they get their trading.

navigable at this place?

is a very dangerous river; canyon just below where Grand Canyon is just below

here in the Navajo Indian

to know, but I suppose that an 30 miles square, and the county seat at Flagstaff is a reservation by executive order of the Navajo Indians. All of their horses, and sheep. They do

they have 900 square miles of land, and that is too

was 30 miles square.

and there are more than a reservation trying to live

in this 900 square miles of land?

impossible to state, because Indian settlements scattered entirely worthless except water for irrigation on the except on the river, and could irrigate a few acres. The West and of very little

man from Illinois insist

ask the gentleman from Arizona if the bridge is to be constructed?

resume Mr. Chairman, it is a reservation, and I want of the United States right of possession.

leading to and from this

at constructed?

in the early days by the county. It is one of the old known as the "old Beale" in the early history, and on that part adjacent to the county. There is an Indian travel, a few a trade that goes out to for your information I

would like to state, Mr. Chairman, that by executive order of January 8, 1900, 1,358,398 acres were taken away from Coconino County and annexed to the Navajo Reservation. That deprives the county in which I live of that many acres of grazing land where we used to have hundreds of thousands of head of sheep and a great many thousand head of cattle, and for which we are not reimbursed in any way. On the other hand, we have been deprived of thousands of acres in national forests, so, naturally, we have been left with but little land and taxable property in that county; and it seems now, the department wishing to establish this bridge, that we should be entitled at least to some consideration before this House, and I hope the gentleman will not insist upon his point of order.

The CHAIRMAN. This road seems to have been built by private capital, and of late years kept in order by the county. It being in the nature of a county rather than a government road, it hardly comes within the exception to the rule, which exception permits appropriations in continuation of a public work in progress. Upon this state of facts, and no authority of law for the appropriation having been shown, the Chair must sustain the point of order.

Mr. CAMERON. Mr. Chairman, I have an amendment which I desire to offer.

The CHAIRMAN. The gentleman from Arizona offers an amendment, which the Clerk will report.

The Clerk read as follows:

Page 11, after line 7, insert:

"The Secretary of the Interior is hereby authorized and directed to make an investigation of the conditions on the Navaho Indian Reservation in Coconino County, in the Territory of Arizona, with respect to the necessity of the construction of a bridge at or near Tanner's Crossing on said reservation, and also to cause surveys, plans, and reports to be made, together with estimate of the maximum limit of cost for the construction of a suitable bridge at that place, and submit his report thereon to Congress on the first Monday in December, 1910, and the sum of \$1,000, or so much thereof as may be necessary, is hereby appropriated for the purposes herein authorized."

Mr. MANN. I reserve a point of order upon that. I wish the gentleman would strike out the word "maximum," where it reads "maximum cost."

Mr. CAMERON. I will submit to that.

The CHAIRMAN. Without objection, it will be so amended.

There was no objection.

Mr. MANN. Then I withdraw the point of order.

The CHAIRMAN. The question is on agreeing to the amendment.

The question was taken and the amendment was agreed to.

The Clerk read, as follows:

SEC. 4. For support and civilization of Indians in California, including pay of employees, and for the purchase of small tracts of land situated adjacent to lands heretofore purchased, and for improvements on lands for the use and occupancy of Indians in California, \$42,000.

Mr. COX of Indiana. Mr. Chairman, I reserve a point of order on that. I want to secure some information from some member of the committee about the purchase of small tracts of lands situated adjacent to lands heretofore purchased. What is the necessity for that?

Mr. BURKE of South Dakota. Mr. Chairman, a few years ago authority was given to purchase 2,000 acres of land in California to provide homes for some wandering, homeless Indians of that State. This is simply to extend that work and purchase additional lands to provide homes for those that are not already provided for.

Mr. COX of Indiana. How much land do you propose to purchase by means of this appropriation?

Mr. BURKE of South Dakota. A small amount. My recollection is they get 5 or 10 acres apiece.

Mr. COX of Indiana. What is the total number of Indians the gentleman proposes to provide for?

Mr. BURKE of South Dakota. Altogether, I think, in that State there were about, it seems to me, 2,000 Indians, but I am not certain.

Mr. HAYES. Three thousand five hundred.

Mr. BURKE of South Dakota. Three thousand five hundred of these homeless Indians in that State, comprising, I think, thirty or forty different tribes of Indians.

Mr. COX of Indiana. What tribes are they?

Mr. BURKE of South Dakota. I can not say; but the Mission Indians, I know, are among them.

Mr. COX of Indiana. What does that land cost per acre? Is it expensive land?

Mr. MANN. Most of this appropriation is not used for the purpose of purchasing land.

Mr. COX of Indiana. How much of it was used for that purpose?

Mr. BURKE of South Dakota. I do not remember. I have that information, and I can get it. Not much of it is used for that purpose.

Mr. COX of Indiana. What is it used for?

Mr. MANN. For the support of the Indians.

Mr. COX of Indiana. It says:

For the purchase of small tracts of land situated adjacent to lands heretofore purchased.

Mr. MANN. The point is properly and well made. I have gone over that same language before. There may be a small amount used for the purchase of land, but only a small amount of it. That would be an exceptional case. Money is appropriated for the support of the Indians. Last year it was segregated into two items.

Mr. COX of Indiana. How much last year was used for the purchase of land?

Mr. MANN. I am unable to say.

Mr. BURKE of South Dakota. It is a very small matter.

Mr. COX of Indiana. How much was used in the last appropriation for the purchase of land?

Mr. BURKE of South Dakota. I will read the following for the benefit of the gentleman:

In purchasing lands for the California Indians authority is first procured from the Secretary of the Interior to expend so much money in the purchase of so many acres for the various bands of Indians. The deeds run "To the United States of America," but do not disclose the name of the band for whom the purchase is intended.

Before a purchase of this land is consummated the deeds are passed on by the Attorney-General to see if the title as shown by the abstract is in the party from whom the lands are to be purchased and if the deeds are sufficient to vest good title in the United States.

Mr. COX of Indiana. The gentleman, then, has no data showing how much land is appropriated for?

Mr. BURKE of South Dakota. Something like 1,200 or 1,500 acres, but I am not able to state accurately how much.

Mr. COX of Indiana. Can the gentleman give any information as to how many acres of land are proposed to be purchased by this appropriation?

Mr. BURKE of South Dakota. I can not say exactly; it would depend on how much they have to pay for the land.

Mr. COX of Indiana. But you say it is disposed of in small tracts?

Mr. BURKE of South Dakota. The gentleman from California will be able to give us information on that point.

Mr. SMITH of California. I am not able to give the gentleman specific figures; but these Mission Indians are located in my district, and I have some knowledge of the work that has been going on there of recent years, trying to put them upon a self-sustaining basis.

Mr. COX of Indiana. Have they been successful in doing so heretofore?

Mr. SMITH of California. Yes; they have made great progress. The matter was taken up by some civic Indian societies—I do not remember their names—and President Jordan, of Stanford University, with several other gentlemen, has taken the matter in hand.

Mr. COX of Indiana. He is a good man; he is from Indiana.

Mr. SMITH of California. They have purchased land suitable for cultivation, and there has been some money expended in the way of irrigation; and in a very large measure they have been able to make these Indians self-sustaining, whereas before they were in a miserable condition and a burden and charge upon the Government. Now, the amount of the lands will not be large, and it will not be expensive. The farms are located in a country where they are away back in the foothills, away back from general settlement.

Mr. COX of Indiana. Does the gentleman know how much altogether they have gotten for this purpose?

Mr. HAYES. If the gentleman will permit me, they have purchased altogether for these homeless Indians 1,300-odd acres of land.

Mr. COX of Indiana. What is the land worth per acre?

Mr. SMITH of California. Probably \$10 an acre.

Mr. HAYES. Mr. Chairman, I think I can state the proposition to the satisfaction of the gentleman. I could give data if I had a little time; but the purchase of lands for these homeless Indians has been going on in California for some three or four years, and we have had an annual appropriation of \$50,000 for that purpose. At the beginning there were 3,500 homeless and wandering Indians in California. I think they are all practically settled on land, except possibly two, three, or four hundred, and it is proposed by this appropriation to finish up this work entirely, as I understand it.

Mr. COX of Indiana. To finish the work begun heretofore?

Mr. HAYES. Yes.

Mr. COX of Indiana. I withdraw the point of order.

The Clerk read as follows:

For support and education of 550 Indian pupils at the Sherman Institute, Riverside, Cal., and for pay of superintendent, \$94,350; for general repairs and improvements, \$10,000; for a new dormitory, \$15,000; for a new hospital, \$15,000; in all, \$134,350.

Mr. MARTIN of Colorado the following amendment:

Page 11, following line 25,

"For the support and education of the Indian pupils at the school at Grand Junction, Colorado, \$1,600: *Provided*, That if said the Indian appropriation act approved March 3, 1909, the said school are hereby extended of the appropriation therefor school is maintained by the U

Mr. BURKE of South Dakota on the amendment, Mr. C

Mr. MARTIN of Colorado. Mr. Chairman, I desire to name in the amendment the Indian appropriation bill for appropriation was omitted from the Indian appropriation bill for additional donation or grant Colorado; and it was presumed the Office, and probably by the the grant had been accepted to provide for the maintenance year. But the grant to the for this reason: It would of Colorado to maintain the by the terms of the grant appropriation act was not March 3, 1909. That was closing days, of the last session under the constitution of after the first thirty days happened to occur before the passage of this

It is doubtful if this is otherwise called to the attention at any time during the session if its attention had been called it was absolutely helpful, to make the necessary error to accept this grant for the continuance of the thereof as it may remain in the ing of the school, denying means of education and to provide therefor in some

Mr. HINSHAW. How as nearly as the gentleman

Mr. MARTIN of Colorado. number. I will say this, Grand Junction last fall when the pleasure of accompanying city, and the Indian pupils by the President, and we very long line of them. 200 pupils in line.

Mr. HINSHAW. From

Mr. MARTIN of Colorado. because that vicinity was Reservation before they

Mr. BURKE of South Dakota. objection to the amendment merits. In fact, the Commissioner of Indian Affairs, in response to an inquiry, wrote the letter ask to have read.

The Clerk read as follows:

HON. CHARLES H. BURKE,
Chairman Committee on

SIR: I have the honor to inform you of the relative situation of the Indian school, Colorado, of the grant as set forth in the act of the State of Colorado.

The Commissioner of Indian Affairs, in response to an inquiry, wrote the letter ask to have read.

If this is done there should be for the support and education of the Indian pupils an item of \$4,000 for repairs, in proper condition.

I therefore favor the Indian appropriation for this school and the continuance of the appropriation act to the State of Colorado.

Ethnology.—Whatever relates to the nature of man is interesting to the students of every branch of knowledge; and hence ethnology affords a common ground on which the cultivators of physical science, of natural history, of archæology, of language, of history and literature, can all harmoniously labor. Consequently, no part of the operations of this Institution has been more generally popular than that which relates to this subject. 38 39

From the preceding reports, it will be seen that the Institution has endeavored especially to promote that part of the general subject of ethnology which relates to language; and as in this an increasing number of the intelligent public is interested, the publication of the Dakota and Yoruba grammar and dictionary was received with much favor, and more numerous applications have been made for copies of these works than for almost any others which have been issued by the Institution. Indeed, the entire edition of the Dakota grammar and dictionary, except the copies bound up in the volumes of the series of contributions, has been exhausted. The work has not only been considered of value to the students of ethnology, but also to the officers of the government, missionaries, and others who have been called upon to hold intercourse with our western Indians.

During the past year several works of the same class have been offered to the Institution for publication. Some of these, however, were not in a condition to be printed without revision and philosophical arrangement; and since the death of the lamented Professor Turner, we have experienced difficulty in finding a person of the peculiar skill and learning required for the undertaking of so responsible and difficult a work. We have, however, referred several of the articles presented to us to the American Oriental Society, and have been favored with the advice and assistance of the officers of that association, in enabling us to decide on the disposition of such works; and among these, the Institution is particularly indebted to Prof. W. D. Whitney, of Yale College, for the important service he has rendered us in this line.

Several of the grammars and dictionaries which have been presented were approved, and would have been published by the Institution, had not other means been provided for giving them to the public more expeditiously. Among these, are a grammar of the Grebo language by Bishop Payne, of Africa, which will be printed by the American Oriental Society; and also a Creek grammar and dictionary prepared by Mr. Buckner, and about to be published by the Baptist Missionary Board.

Much interest has been manifested by the students of ethnology in everything which relates to the Indians of the Pacific coast of North America; and the Institution is accordingly desirous to collect all the reliable information on this subject which it can possibly obtain. In

this labor it has been much assisted by Alexander S. Taylor, Esq., of Monterey, California, through whose instrumentality we have received a collection of original manuscripts, of which the following is a description :

1. A vocabulary of the Mutsun Indians of San Juan Bautista, by Padre Felipe Arroyo, consisting of ninety-two folio pages, written in 1815, and sent to the Institution by the Rev. John Cuenelias, of Monterey.

2. A grammar of the same language by Arroyo, also written in 1815, and found at the mission of Santa Ynez, in Santa Barbara county, by the Rev. C. Rubio, principal of the college of that place, by whom it is lent to the Institution. This grammar was copied from Arroyo's manuscripts, in a small octavo of seventy-six pages, in a clear beautiful hand, by one of the friars, and is a curiosity of its kind. It had been hidden at the old mission where Father Arroyo died, for over forty years.

3. An extensive vocabulary of the Indians of San Antonio Mission, of about ninety quarto pages, prepared by Padre Buenaventura Sitgar, one of the original founders of California, and Padre Miguel Pieras, between 1771 and 1797.

4. A catechism of the ~~Chalones~~ language of the mission of Soledad, written out by Father Vincente Fio de Sarria about 1819, was also found at San Antonio Mission, and forwarded, with the vocabulary of Sitgar, by Rev. D. Ambris, curate of Monterey.

5. A catechism in the language of the San Antonio Mission, with a Spanish translation written by Friar Pedro Cabot, in 1817. This was copied from a wooden tablet used by the missionaries to instruct the Indians at church, and was presented to the Institution by Mr. Taylor, according to whom, Friar Cabot was one of the best educated Spanish missionaries, and justly celebrated among the people of the country for his piety and excellence of heart. He died about 1836.

We are informed by Mr. Taylor that, at his earnest request, one of the learned professors in the college of Santa Clara has undertaken, in behalf of the Institution, to prepare a vocabulary and grammar of the language of the Flat Head Indians of Oregon, among whom he labored as a missionary for many years.

The Mutsun vocabulary has been carefully copied, at the expense of the Institution, by Mr. Cotheal, of New York, and the original returned to the reverend gentleman to whom we are indebted for its use. The other articles mentioned, which are not given to the Institution, will also be copied, and the originals returned. In this way, these

valuable contributions to philology, if not printed, will be preserved and rendered more accessible to the ethnological student.

At the suggestion of Mr. Taylor, we have prepared a circular addressed to the Catholic clergymen, missionaries, and institutions of California, Oregon, Washington, Vancouver's Island, British Columbia, Utah, Arizona, and New Mexico, asking for copies of all Indian vocabularies, grammars, catechisms, and other philological materials, made or collected by the priests who labored among the aborigines, and which, we are informed, are still to be found in many of the mission stations. In Alta California alone, it is said that there are twenty-one missions, in which are preserved books of baptisms, marriages, and deaths of the Indians from 1769 to 1846.

Mr. George Gibbs, formerly of New York, during a residence of twelve years on the Pacific coast, has devoted much time to collecting materials for the illustration of the ethnology of the country. He has obtained over fifty vocabularies of the various languages and dialects spoken along the coast from Behring's straits to San Francisco, and further south; many of which are accompanied by special memoirs by intelligent gentlemen residing among particular tribes or families, and who are well acquainted with their respective idioms. Mr. Gibbs is at present engaged in arranging his materials with a view to present them to this Institution. By the collection and publication of all the materials of this class which can be obtained, additions may be made of importance to the ethnologist, in solving many questions as to the general philosophy of language, and the connection of the different families of American Indians with each other and with different races of mankind.

A considerable number of answers have been received to the circular addressed by the Institution to the foreign agents of the government, missionaries, and other persons in all parts of the world, relative to the investigation as to the system of relationship adopted by different tribes, nations, and races of mankind, mentioned in the last report, as undertaken by Mr. Morgan. These letters have been sent to Mr. Morgan, who has, in turn, acknowledged his indebtedness to the Institution for the valuable aid rendered him in the prosecution of his research.

Some years ago a memoir was submitted to the Institution, on the physical peculiarities of the European man in America, by a gentleman of Cincinnati, which was found to contain a large amount of interesting matter, but scarcely sufficient data to warrant a safe induction as to the subject of investigation. A similar inquiry has been insti-

tuted by members of the Academy of Natural Sciences of Philadelphia, and in coöperation with these, a circular has been issued by the Institution, asking for statistics relative to the place of birth, country of parentage, profession or occupation, age, height, and weight of native-born American citizens. To this circular about one hundred answers have been returned from our meteorological correspondents, the whole series furnishing the facts relative to about two thousand individuals. It is intended to present the statistics thus obtained to the author of the memoir above mentioned, as well as to the Academy of Sciences. It will, however, be evident, on reflection, that the value of such statistics must depend on the number of cases which they include, and the length of time through which they are continued; since it is highly probable that the changes produced by climate and other conditions of existence, become marked only after a succession of generations have been exposed to the modifying influences.

The Institution continues to receive from time to time, information respecting the existence of mounds and other remains of the original inhabitants of this continent not previously described, and since the proposition has been entertained of preparing a map to illustrate the relative distribution of these remains, all information of this kind will be very acceptable.

A paper has been some time in possession of the Institution, on the mining operations of the ancient inhabitants of the region around Lake Superior, but it is not yet in a sufficiently elaborate condition to be presented to the public through the Smithsonian Contributions. We hope, however, that in the course of the year we shall be able to have it revised and prepared for the press. It may be proper also to mention, in this connection, that a large number of crania of different tribes of Indians, as well as of different races of men, has been collected together at the Institution, the study of which would probably furnish some new facts of interest to the ethnologist.

~~*Magnetic Observatory.*—It was stated in the last report that, as the changes in the direction and intensity of the magnetic force at Toronto were found to be almost precisely the same as at Philadelphia and Washington, it had therefore been concluded that more important service could be rendered science by making the observations at a greater distance from Toronto than the grounds of the Smithsonian Institution. In accordance with this conclusion, the instruments of the observatory, jointly supported by the Smithsonian Institution and the Coast Survey, have been sent to Key West, where the United States government has a fortification, and the Coast Survey maintains~~

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[250-8,'08]

1878

TRANSFER OF INDIAN BUREAU.

CONCURRENT RESOLUTIONS
OF
THE LEGISLATURE OF CALIFORNIA,
FAVORING

The transfer of Indian affairs to the War Department.

FEBRUARY 4, 1878.—Referred to the Committee on Indian Affairs and ordered to be printed.

Resolved by the assembly (the senate concurring), That our Senators be instructed, and our Representatives in Congress be requested, to vote for and exert their influence in behalf of the passage of an act transferring the management of Indian affairs from the Department of Interior to the Department of War.

Resolved, That his excellency the governor be requested to forward a copy of the foregoing resolution to each of our Senators and Representatives in Congress.

C. P. BERRY,
Speaker of the Assembly.
JAMES A. JOHNSON,
President of the Senate.

1863

INDIAN SUPPLIES AND RESERVATIONS.

RESOLUTIONS

OF

THE STATE OF CALIFORNIA,

IN RELATION TO

Supplies furnished the Indian agent in said State.

DECEMBER 16, 1863 — Referred to the Committee on Indian Affairs, and ordered to be printed.

Assembly concurrent resolution No. 14.

Whereas many citizens of this State, in the years eighteen hundred and fifty-nine and eighteen hundred and sixty, were employed in the service of the United States by the agents of the Indian department, and others furnished the agents of the government with supplies for the several Indian reservations in California, upon the assurance and belief that the accounts therefor would be speedily paid, which has not to the present time been done; and whereas there is now an unexpended balance in the treasury of the United States of the appropriation for defraying the expenses of the Indian service in this State, and which is applicable to the accounts mentioned, and which has been withheld from the objects intended by the Congress making said appropriation: Therefore—

Be it resolved by the assembly, (the senate concurring,) That our senators be instructed, and our representatives requested, to urge on the proper authorities in Washington a prompt examination and settlement of the accounts aforesaid.

Resolved, That the governor be requested to transmit a copy of the foregoing to each of our senators and representatives in Congress, to the Secretary of the Interior, and the Commissioner of Indian Affairs.

Adopted March 5, 1863.

STATE OF CALIFORNIA,
Department of State.

I, William H. Weeks, secretary of state of the State of California, do hereby certify that the annexed is a true, full, and correct copy of an original resolution now on file in my office.

[L. S.] Witness my hand and the great seal of State, at office, in Sacramento, California, the first day of April, A. D. 1863.

WM. H. WEEKS,
Secretary of State,
By A. A. H. TUTTLE,
Deputy.

THE
NATIVE RACES
OF
THE PACIFIC STATES
OF
NORTH AMERICA.

BY
HUBERT HOWE BANCROFT.

NEW YORK:
D. APPLETON AND COMPANY,
549 & 551 BROADWAY.
1876.

"There never was a book, I feel inclined to say, fuller of the most curious and interesting facts. I assure you that 'Robinson Crusoe' never had a more interested reader among the boys, than I have been in following you through your heroic labor."—*Oliver Wendell Holmes.*

THE NATIVE RACES

OF

THE PACIFIC STATES.

BY HUBERT H. BANCROFT.

Complete in 5 vols., Octavo, with Maps and Illustrations.

- VOL. I.—WILD TRIBES: THEIR MANNERS AND CUSTOMS.
VOL. II.—CIVILIZED NATIONS OF MEXICO AND CENTRAL AMERICA.
VOL. III.—MYTHOLOGY AND LANGUAGES OF BOTH SAVAGE AND CIVILIZED NATIONS.
VOL. IV.—ANTIQUITIES AND ARCHITECTURAL REMAINS.
VOL. V.—ABORIGINAL HISTORY AND MIGRATIONS; INDEX TO THE ENTIRE WORK.

IN pursuance of a general plan involving the production of a series of works on the Western half of North America, the author presents this delineation of its aboriginal inhabitants as the first. To the immense territory bordering on the Western ocean from Alaska to Darien, and including the whole of Mexico and Central America, he gives arbitrarily, for want of a better, the name Pacific States. Stretching almost from pole to equator, and embracing within its limits nearly one-tenth of the earth's surface, this last Western Land offers to lovers of knowledge a new and enticing field; and, although hitherto its several parts have been held somewhat asunder by the force of circumstances, yet are its occupants drawn by Nature into nearness of relationship, and will be brought yet nearer by advancing civilization; the common oceanic highway on the one side, and the great mountain-ramparts on the other, both tending to this result. The characteristics of this vast domain, material and social, are comparatively unknown and are essentially peculiar. To its exotic civilization all the so-called older nations of the world have contributed of their energies; and this composite mass, leavened by its destiny is now working out the new problem of its future. The modern history of this West antedates that of the East by over a century, and although there may be apparent heterogeneity in the subject thus territorially treated, there is an apparent tendency toward ultimate unity.

To some it may be of interest to know the nature and extent of the author's resources for writing so important a series of works. The books and manuscripts necessary for the task existed in no library in the world; hence, in 1859, he commenced collecting material relative to the Pacific States. After securing every thing within his reach in America, he twice visited Europe, spending about two years in thorough researches in England and the chief cities of the Continent. Having exhausted every available source, he was obliged to content himself with lying in wait for opportunities. Not long afterward, and at a time when the prospect of materially adding to his collection seemed any thing but hopeful, the *Biblioteca Imperial de Méjico*, of the unfortunate Maximilian, collected during a period of forty years by Don José María Andrade, *littérateur* and publisher of the city of Mexico, was thrown upon the European market and furnished him about three thousand additional volumes.

In 1869, having accumulated some sixteen thousand books, manuscripts, and pamphlets, besides maps and cumbersome files of Pacific Coast journals, he determined to go to work. But he soon found that, like Tantalus, while up to his neck in water, he was dying with thirst. The facts which he required were so copiously diluted with trash, that to follow different subjects through this trackless sea of erudition, in the exhaustive manner he had proposed, with but one lifetime to devote to the work, was simply impracticable. In this emergency his friend Mr. Henry L. Oak, librarian of the collection, came to his relief. After many consultations, and not a few partial failures, a system of indexing the subject-matter of the whole library was devised, sufficiently general to be practicable, and sufficiently particular to direct him immediately to all his authorities on any given point. The system, on trial, stands the test, and the index when completed, as it already is for the twelve hundred authors quoted in this work, will more than double the practical value of the library.

A word as to the nations of which this work is a description, and the author's method of treating the subject. Aboriginally, for a savage wilderness, there was here a dense population; particularly south of the thirtieth parallel, and along the border of the ocean north of that line. Before the advent of Europeans, this domain counted its aborigines by millions; ranked among its people every phase of primitive humanity, from the reptile-eating cave-dweller of the Great Basin, to the Aztec and Maya-Quiché civilization of the southern table-land—a civilization, if we may credit Dr. Draper, "that might have instructed Europe," a culture wantonly crushed by Spain, who therein "destroyed races more civilized than herself."

Differing among themselves in minor particulars only, and bearing a general resemblance to the nations of Eastern and Southern America; differing again, the whole, in character and cast of features from every other people of the world, we have here presented hundreds of nations and tongues, with thousands of beliefs and customs, wonderfully dissimilar for so segregated a humanity, yet wonderfully alike for the inhabitants of a land that comprises within its limits nearly every phase of climate on the globe. At the touch of European civilization, whether Latin or Teutonic, these nations vanished; and their unwritten history, reaching back for thousands of ages, ended. All this time they had been coming and going, nations swallowing up nations, annihilating and being annihilated, amid human convulsions and struggling civilizations. Their strange destiny fulfilled, in an instant they disappear; and all we have of them, besides their material relics, is the glance caught in their hasty flight, which gives us a few customs and traditions, and a little mythological history.

To gather and arrange in systematic compact form all that is known of these people; to rescue some facts, perhaps, from oblivion, to bring others from inaccessible nooks, to render all available to science and to the general reader, is the object of this work. With respect to the territorial divisions of the first volume, which is confined to the Wild Tribes, and the necessity of giving descriptions of the same characteristics in each, there may be an appearance of repetition. Although there are many similar customs, there are also many minor differences, and, as one of the chief difficulties of this volume was to keep it within reasonable limits, no delineation has been repeated where a necessity did not appear to exist. The second volume, which treats of the Civilized Nations, offers a more fascinating field, and with ample space and all existing authorities at hand, the fault is the writer's if interest be not here combined with value. As regards mythology, languages, antiquities, and migrations, of which the three remaining volumes treat, it has been his aim to present clearly and concisely all knowledge extant on these subjects; and the work, as a whole, is intended to embody all facts that have been preserved concerning these people at the time of their almost simultaneous discovery and disappearance.

Naturally enough the native races of the Pacific States attract the observer's first attention; consequently, the author put copyists at work to extract all material from his books and papers relative to the aborigines. These copyists, guided by the index, were enabled in three years to place before him information which, without the aid of the index, would have occupied at least thirty years.

It is the result of this labor, compressed into five volumes, with maps and illustrations, under the title of "THE NATIVE RACES OF THE

PACIFIC STATES OF NORTH AMERICA," that is now presented to the public as the first of the before-mentioned series.

The aim of the work is to embody, under proper divisions, all that was learned by the first Europeans who came to the country about the many nations then inhabiting it. The plan of the five volumes is essentially as follows:

VOLUME I.

THE WILD TRIBES OF THE PACIFIC STATES; THEIR MANNERS AND CUSTOMS.

OF this vast seaboard, stretching from the Arctic Ocean to the river Darien, six territorial divisions are made, and the natives of each division, grouped under appropriate names, are separately described. Beginning at the north, there are first the *Hyperboreans*, or northern people; then the *Columbians*, or nations whose lands are drained by the Columbia River and its tributaries; followed by the *Californians*, which term, besides the natives of California, includes the inhabitants of the Great Basin beyond the Sierra Nevada; the *New Mexicans* come next, which group includes the Town-builders or Pueblos, the Comanches, Apaches, and the savage tribes of Northern Mexico and the peninsula of California; then we have the *Wild Tribes of Mexico*; and, finally, the *Wild Tribes of Central America*. Following linguistic and physical diversities, these six great divisions are again subdivided into numerous families, nations, and tribes, and the whole accurately and minutely described, with constant reference to the sources whence the information is derived.

First, with the name and its origin, the territorial boundaries of each people are given, and the aspects of the country delineated, with special reference to the influence of Nature on man; then the physical peculiarities of the people are portrayed, their general appearance, height, form, complexion, features, cranium, the color and texture of the hair, beard, etc., with the usual attempted improvements on Nature, such as decoration, painting, tattooing, nose, lip, and ear piercing and ornamenting, head-flattening and other deformations; then their dress, houses, tents, caves, arbors, and all other attempts to better the primitive, unsheltered condition; next the subject of food is taken up, what is eaten, how it is procured and prepared, which includes hunting, fishing, root-digging, agriculture, and the preservation and cooking of food; their personal habits are then examined; after which their weapons, and methods of declaring war, of fighting battles, of treating prisoners and making peace; then their implements, utensils, dishes, saddles, boats, ca-

noes, rafts, and methods of navigation, in addition to which their manufactures of cloth, mats, pottery, are given; then their wealth, property, and trade—that is, what constitutes native wealth—what their conceptions of rights of property, what their customs in trade and what their currencies are; then their arts, such as carving and painting, and their intellectual advancement as manifest in counting, reckoning time, and observation of celestial bodies; their government, laws, power and position of chiefs, and punishment of crimes, next attract our attention, with the phenomenon of slavery, the slave-trade, and the treatment of slaves; then their family relations are taken up, such as the position of woman, courtship, marriage, polygamy, treatment of wives and children, childbirth, chastity, and prostitution; then their amusements, songs, dances, feasts, smoking, drinking, gambling, horse-racing, and athletic sports; and, finally, their diseases, medicines, treatment of the sick, medicine-men, conjurers or sorcerers, their mourning and burial, concluding their obituary with a summing up of their general character. All this is gone over with every subdivision of every group—care being taken not to describe in full the same custom twice, but only to note differences—and given with a thoroughness, and, notwithstanding its magnitude, with a minuteness never hitherto approached by any writer on aboriginal peoples.

Preceding each of the six groups or great divisions of this volume is a fine copper-plate map of that portion of the Pacific States embraced within the territory of the group, with families, nations, and tribes newly and accurately set down according to the most reliable authorities, in letters of a size corresponding to variety and species; so that all these maps put together represent our whole Western seaboard, with the people inhabiting it before it was disturbed by Europeans. At the end of each groupal division a summary of Tribal Boundaries is given, with all the authorities, confirmatory and contradictory, placed side by side, thus enabling the reader to draw his own conclusions in the matter.

VOLUME II.

THE CIVILIZED NATIONS OF MEXICO AND CENTRAL AMERICA; THEIR INDUSTRIES, ARTS, AND LITERATURE, THEIR CIVIL AND RELIGIOUS POLITIES, AND THEIR SOCIAL CUSTOMS.

HERE we have an entirely new field. The people described in the first volume display different degrees of savagism, yet they may all safely be called savages. But on the table-lands of Mexico and Central America the first Spaniards found nations well advanced in science, art,

and literature—nations that laid out large cities in streets and squares with public market-places; nations that built magnificent palaces and temples of hewn stone and lime, and left as architectural remains huge monuments and stupendous tumuli; nations well skilled in the working of metals, and whose jewelers rivaled the Venetian gold-workers of the period; nations that spun and wove delicate textile fabrics, and produced mosaic feather-work that was the marvel of the civilized world; nations that were governed by august potentates, and whose kings and emperors were surrounded with a pomp and courtly etiquette as great as that of any European prince; nations with a palpably progressive civilization, with civil and religious politics of no mean order, and whose institutions often resembled those of the Old World. In this volume are described the orders of society, nobles, priests, and plebeians; the distribution and tenure of lands; the astronomical ideas and calendar system of the Aztecs, Mayas, Quichés, and others; their literature, hieroglyphic writings, music, and painting; their useful arts, their implements, and manufactures; their sculpture, and working in stones, gold, silver, and jewels; their food, and manner of procuring and preserving it; their cultivation of the soil, and their eating of human flesh; the relation of husband and wife, polygamy, childbirth, and baptism; circumcision, instruction of children, salutation, betrothal, and matters relating to private and domestic life; the royal household, the king's state and the position of the nobles; their systems of government, laws, law-courts, judges and other officials, court regulations, court costume, matters relating to coronation, election, taxes, taking the census, royal succession, with the royal palaces and their gardens and buildings; their ceremonies, feasts, dances, games, smoking, and drinking; their common houses, public buildings, temples, streets, market-places, with the interior of their dwellings; their dress and ornaments; their commerce, with the laws and regulations of the market-place; merchants, merchants' feasts, and the mercantile order; their weapons, offensive and defensive, the equipment of soldiers, declaration and carrying on of war, army regulations, army officers, pensions, captives, booty, war councils, war tribunals, and triumphal entries; their auguries, diseases, treatment of the sick, medicinal herbs, curative processes, doctors, and burials.

This volume fills a gap in the world's literature. The civilizations of Egypt, Greece, and Rome, have been written and rewritten by a multitude of authors in many languages; the civilizations of the Aztecs, Mayas, and Quichés, have never before been adequately written in any language. Least of all that is trustworthily written of them is in English; while the early and extensive but chaotic descriptions by the old

Spanish chroniclers, and the later investigations of French and German *savants* are alike inaccessible to most English readers. If the American civilizations were a little ruder than the European—which Dr. Draper declares they were not, so far as the Spaniards were concerned in the comparison—they are surely none the less worthy of being known; indeed, as the tendency of investigation now is, every new phase of civilization brought to light is of far more value to science than would be the production of a counterpart to any of the longer-known and better-understood civilizations of Europe. Curtailed and necessarily misleading descriptions of these societies have been prefixed to numerous histories of the conquest; but the work of thoroughly collecting all the facts, setting them in order, and clearly presenting them, has never before been attempted, and it is hoped that this volume will meet a necessity which has long been felt.

VOLUME III.

MYTHOLOGY AND LANGUAGES OF BOTH SAVAGE AND CIVILIZED NATIONS.

THIS volume attempts to trace the intricate windings of Myths and Tongues throughout our territory. Under the former heading are collected all the traditions, beliefs, and strange stories concerning the origin and end of things, the creation of the world, with its men and animals and trees, and all things else therein; it tells how fire was first made, and how the sun and moon and stars were established in the heavens; how, in days when men and beasts talked together, a great flood came upon the earth, and how the Coyote, the cunningest of animals, prepared an ark to save himself withal; how the Golden Gate was opened, Mount Shasta made, and how a great wave came from the ocean and formed Lake Tahoe; it gives the origin of Clear Lake, recounts the feats of the Giants of the Palouse River, and tells how native religious philologists explain differences in language and the confusion of tongues. It gives the story of Yehl, the creator of the Thlinkeets, and of the Raven and the Dog; it tells how the Coyote stole fire for the Cahrocs, how the Frog lost his tail, how the Hawk and Crow built the Coast Range, and how the mountains of Yosemite were made. From physical myths we proceed to animal, and learn of the ill-omened Owl, of tutelary animals and metamorphosed men, of the ogress-Squirrel of Vancouver Island, of fallen men and sacred animals; of the serpent emblem, among other things, of the lightning; of the Danse Macabre and sad death of the Coyote. The next chapters treat of gods, supernatu-

ral beings, and worship, of demonology and witchcraft, of sacred fires; then the Mexican religion is taken up, and Tezcatlipoca, Quetzalcoatl, and its numerous other deities described, with the prayers of the worshipers and a description of their bloody sacrifices; and, lastly, the future state with its horror of great darkness or its Valhalla glories is laid bare.

The latter part of the volume is devoted to the languages and dialects of this coast, of which there are no less than six hundred. First, a tabular classification of aboriginal tongues is given, which beginning at the north proceeds southward; without, however, being confined to territorial boundaries in cases where the dialect is discovered cropping out elsewhere. Then the characteristic individuality of the American tongues is noticed; the frequent occurrence of long words; duplications, frequentatives, and duals; intertribal languages, gesture-languages, jargons or trade languages; the great language families which are found principally inland; language in reference to origin, and accidental similarities and coincidences between strange languages. First in order are the Hyperborean languages—Eskimo, Koniagan, Aleut, and Thlinkeet grammars; the great Tinnéh family, with its eastern, western, central, and southern divisions; specimens of and comparisons between these several dialects; comparative vocabulary of the Tinnéh family. Taking up the Columbian languages, we have the Haidah grammar; the Nass dialects; Bellacoola and Chimsyan comparisons; the languages of Vancouver Island; specimens and Aztec analogies; the Sound languages; the tongues of interior British Columbia, Washington, Oregon, and Idaho, with grammars and specimens; the Chinook jargon. Next come the Californians, with their Babel of tongues, of which are given many grammars and original vocabularies, as of the Pomos, Shastas, the dialects of Pitt River, of Russian River, of the Sacramento, San Joaquin, Napa, and Sonoma Valleys; of the Olhones and others of San Francisco Bay, the Runsenes and Eslenses of Monterey, and the dialects at the several missions; of Santa Cruz and other islands, with trans-Pacific comparisons. Crossing the Sierra Nevada, there are the Shoshone languages and their affiliations; the Aztec-Sonora connections; the Utah, Comanche, Moqui, Kizh, Netela, Kechi, Cahuillo, and Chemehuevi grammars and comparative vocabularies. Still proceeding southward, we have the languages of the Pueblos, and find the Colorado River nations not affiliated with any large families; we examine the Lower Californian tongues with grammatical remarks. Then come the Pima, Opata, and Seri languages, of which grammars and prayers are given in the different dialects, with remarks on their Aztec-Sonora connection. The languages of Northern Mexico are then given with grammars and specimens, after which the Aztec and Otomí lan-

guages of Central Mexico; a dissertation on the identity of the Nahuatl, Aztec, Chichimec, and Toltec idioms; testimony of the early missionaries and others as to the richness and beauty of the Aztec tongue; following which are the tongues of the Tarascos, the Miztecs, Zapotecs, Mijes, and others of Southern Mexico, and the Huaves of the isthmus of Tehuantepec. Descending to Central America, we have the old and illustrious Maya-Quiché family with its multitudinous ramifications; and, last of all, the languages of Costa Rica, Honduras, Nicaragua, and the isthmus of Panamá.

VOLUME IV.

MONUMENTAL ARCHÆOLOGY; RUINS AND MATERIAL RELICS OF THE PAST, ILLUSTRATED BY NUMEROUS ENGRAVINGS.

RUINED cities, palaces, temples, and fortifications; pyramids, mounds, and tombs; weapons, implements, and dishes, of stone, clay, and metal; idols and altars of elaborate sculpture; hieroglyphic inscriptions, rock-paintings, ornaments and many articles of unknown use—all these the work of native hands before intercourse with Europeans—have been found scattered over the surface of the Pacific States, examined and described by some five hundred travelers. The results are contained in more than as many books, many of which furnish complete and reliable information about the antiquities of particular regions or localities, but no one work ever published makes any attempt at a thorough description of all. This is what is done in this volume, which describes carefully each of the many thousand relics, by means of information drawn from all the travelers who have seen it. The antiquities of each separate region are profusely illustrated by cuts of the most interesting objects, prepared from the most authentic sources. A large map enables the reader to easily locate each important ruin. Two chapters are added on South American antiquities and the works of the mound-builders of the Eastern United States. By such addition this volume includes all the relics of any interest and importance in America. Interesting notes on the successive explorations of different ruins and on the books of the explorers are added. The subject is treated geographically, proceeding from south to north by states, and classifying the monuments of each state in groups according to their nature. Without noticing here the multitude of smaller relics described, some of the prominent features may be named as follows: the implements and ornaments of gold, clay, and stone, dug from the *huacas* or tombs of Chiriquí; the many strangely-carved idols and the rude cairns or sepulchral stone-heaps of Nicaragua; the regular pyramidal structures and fortifi-

cations of Honduras and Salvador, including the wonderful temple and the colossal idols and altars at Copan; in Guatemala are the ruins of Quirigua and Tikal, with the more modern Quiché ruins scattered on all the plateaus; Uxmal, Chichen-Itza, and innumerable ruined cities dot the plains of Yucatan; in Chiapas is Palenque, in many respects the most remarkable American ruin; across the isthmus of Tehuantepec, in Oajaca, are the temples, pyramids, and fortified mounts of Mitla and vicinity; then the remains of Nahua art and skill in the territory of the ancient Aztec empire; Xochicalco in the south; Misantla, Papantla, and Tusapan in Vera Cruz; the few monuments of Anáhuac and surrounding valleys, including the pre-Aztec pyramids of Cholula and Teotihuacan; the mysterious Quemada of Zacatecas; the Casas Grandes of Chihuahua and on the Gila; and the New Mexican Pueblo ruins of New Mexico. Finally, from California northward to Alaska we have only a few trifling relics of savage tribes, but even here the mining-shafts of California have laid bare rude stone implements in connection with the remains of extinct animals, which throw no little light on the much-discussed subject of man's age upon the earth. This treatise supplies a need of the reader with antiquarian tastes who cannot procure the many rare and expensive works that treat of the subject. The greatest possible pains have been taken to make this volume fill satisfactorily the place of all; and, if its subject be not of the highest interest to the general reader, it is in some respects the most complete of the whole series.

VOLUME V.

ANCIENT HISTORY, MIGRATIONS, AND ORIGIN OF THE CIVILIZED NATIONS—CONCLUDING WITH A COPIOUS INDEX TO THE WHOLE FIVE VOLUMES.

THE last volume of the series is devoted to what is known or conjectured of the American people and the American civilization in the past, a topic of the deepest interest, and a fruitful groundwork of theory and speculation. Preceding volumes have dealt with known facts concerning the aborigines and their actual institutions as observed by Europeans, and collected from all available sources. All the positive knowledge therein collected is here used to throw light on the darkness of traditional history. Starting with no great theory to support, and making no pretense of reducing the vagueness of tradition to the certainty of historic record, the author tells the aboriginal story as he finds it in the most original and reliable authorities—a fascinating tale, illustrated with all the vagaries and quaint conceits of the native mind. The beginning, progress, and dismemberment of the great Maya em-

pire of Central America, with the more modern Maya-Quiché epoch in Guatemala and Yucatan; the successive Toltec and Chichimec eras of Anáhuac, with the more definite and reliable annals of the great Aztec empire, are narrated as a connected whole so far as consistent with the data, and detached historic traditions are introduced wherever they seem most appropriate and intelligible. No authentic native tradition is omitted; no over-strained attempt is made to reconcile discordant historic elements, neither is a spirit of misplaced skepticism allowed to reject as useless the fables of the aboriginal annals. The chapters on the question of origin present a clear statement of the many theories that have been brought forward, with the facts on which they rest. No claim is made that the author has solved a problem which is and must, probably, ever remain insoluble; but the opinions—some resting on absurdity, others on a reasonable basis—of the many who have solved it to their own satisfaction, are given fully and impartially, leaving the reader to form his own conclusions. An index of the whole five volumes will fill some hundreds of pages at the close, and is a prominent feature of the work. Constructed according to the most approved principles, it directs the reader at once to all that the work contains on each minute point treated, and thus by way of the notes, to all that has been written on the Native Races. This index is a fitting end of a most extensive literary work, and multiplies the practical value of all the matter that precedes it. In it is the name of every tribe, every place, every custom and characteristic, every tongue, every myth, every tradition, and every concrete idea embraced in the whole five volumes, with numerous inversions and cross-references; so that as a work of reference it will be invaluable. Nothing is of greater importance in a standard work of this character than a full and complete index, which refers the searcher at once to whatever is wanted. Many a good book lies almost worthless for lack of this, and the author of the present volumes has suffered too much in the use of poorly-indexed books, not to take good care that his work shall be free from that defect.

Thus the indigenous races of this one-tenth part of the earth's surface are portrayed with a comprehensiveness and a completeness hitherto unparalleled in the annals of literature. Not alone are the people, their *physique*, their architecture, arts, and industries, their political, social, and domestic life, vividly pictured, but mind with its inmost workings is analyzed, weird belief and wondrous speech are placed side by side, and incomprehensible conceptions of things incomprehensible are spread out, not as postulates for the support of some preconceived theory, but as living, unadulterated facts, from which the intelligent reader may make his own deductions.

"He has done more than any public society would have done for fifty years to come, and what perhaps no society could do at any later period."—Hon. BENJ. P. AVERY, now U. S. Minister to China, in *Overland Monthly*.

THE NATIVE RACES

OF THE

Pacific States of North America.

By HUBERT H. BANCROFT.

Complete in Five Volumes Octavo, with Maps and Illustrations.

- VOL. I. WILD TRIBES; THEIR MANNERS AND CUSTOMS.
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THESE five volumes form a magnificent panorama of the multitude of nations inhabiting this vast domain at the time of its conquest, and before the people were demoralized by foreign civilization. Now they are gone, and all that is known of them is here collected where it may be forever preserved. Here is pictured their condition; here their customs and characteristics are described; here their story is told. All their strange ways and doings; their inner life and outer forms; their weird beliefs, and Babel tongues, and mighty monuments; their wanderings to and fro and the history of their past are here related with a vividness and correctness unexampled in the early history of mankind.

CONDITIONS.

The work is sold by Subscription. The first volume contains six copper-plate maps, covering the whole Pacific States territory; the second volume has one copper-plate map and several illustrations; the fourth volume one large copper-plate map and between 200 and 300 engravings. The whole work is electrotyped from new type made to order specially for these volumes. References to authorities are verified before the type is distributed. The volumes average over 800 pages each, and are printed on good paper and well bound, and furnished to subscribers only at the following prices, payable on the delivery of each volume. Subscribers will not be obliged to take the work unless it corresponds with the description in every particular. Each volume delivered, carriage-paid, C. O. D., or on receipt of price.

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RECOMMENDATIONS.

FROM JOHN G. WHITTIER TO HENRY W. LONGFELLOW.

AMESBURY, 8 Mo., 28, '74.

DEAR LONGFELLOW:

Let me introduce to thee Hubert Bancroft, of San Francisco. I have been so much interested in his vast and splendid plan of a History of the Western Slope of our Continent, that I take pleasure in giving him a note to thee. What material for poems will be gathered up in his volumes! It seems to me one of the noblest literary enterprises of our day.

Thine always,

JOHN G. WHITTIER.

FROM HENRY W. LONGFELLOW.

CAMBRIDGE, September 21, 1874.

MY DEAR SIR:

I have just received the first volume of your work on the "Native Races of the Pacific States," and hasten to thank you for your great kindness in sending it to me.

Whittier was not mistaken in saying that I should take an interest in it. I am deeply interested in it. It seems to me a very noble contribution to ethnology; and I am amazed at your courage and perseverance in working your way through such a chaparral of authorities as you quote. Your labor is immense. As a maker of books I can appreciate it, and I congratulate you on having carried it forward so far and so successfully.

I regret extremely that I should have been out of the way when you did me the favor to call upon me. Another time I trust I shall be more fortunate. With renewed thanks,

I am, my dear sir,

Yours faithfully,

HENRY W. LONGFELLOW.

HUBERT H. BANCROFT, Esq.

RECOMMENDATIONS.

15

FROM JAMES RUSSELL LOWELL.

ELMWOOD, September 30, 1874.

DEAR MR. BANCROFT:

I have read your first volume with so much interest that I am hungry for those to come. You have handled a complex (sometimes even tangled) and tautological subject with so much clearness and discrimination as to render it not merely useful to the man of science, but attractive to the general reader. The conscientious labor in collecting and the skill shown in the convenient arrangement of such a vast body of material deserve the highest praise.

Wishing you that solid success you so well deserve, and hoping your strength may hold out to the end of your really immense toil,

I remain, with many thanks,

Very truly yours,

J. R. LOWELL.

FROM ASA GRAY TO FRANCIS PARKMAN.

BOTANIC GARDENS, CAMBRIDGE, MASS., }
August 26, 1874. }

MY DEAR MR. PARKMAN:

I beg to introduce Mr. Bancroft, of San Francisco, whose acquaintance I had the pleasure to make at Hartford, through Mr. Warner.

His historical collections relative to the West Coast of America appear to be extraordinary, and his courageous undertaking respecting them most praiseworthy, and—which is what he thinks most of—worthy of attention and appreciation by such as yourself.

He will have pleasure and much advantage in communicating with you in person, if you will kindly give him the opportunity, which will much gratify,

Yours sincerely,

ASA GRAY.

FROM WENDELL PHILLIPS TO GEORGE RIPLEY.

August 28, 1874.

DEAR SIR:

The bearer, Mr. Hubert Bancroft, of San Francisco, is one you would like to know and talk with.

He has gathered, at great cost, the amplest materials (some 16,000 volumes) for a complete History of the Pacific Slope, and devotes his life and fortune to their preservation in print. What a godsend such a devotee would have been for the Atlantic Coast, a hundred years ago!

He asks only the sympathy and countenance of the scholars here in his generous enterprise, to save the history of our great Western Empire.

Give him your counsel, and oblige

WENDELL PHILLIPS.

LETTER FROM ARTHUR HELPS.

PRIVY COUNCIL OFFICE, *February 8, 1875.*

DEAR SIR: Please convey my best thanks to Mr. Hubert Bancroft for the very handsome and useful present he has made me of the first volume of his "Native Races of the Pacific States." It is evidently a work of enormous research. It is quite appalling to look over the list of the authorities quoted, which he must have studied minutely. I think that the introductory chapter is excellent; and what strikes me most in it is the exceeding fairness with which he treats the researches and the theories of other inquirers into subjects akin to his own.

I have the honor to be, dear sir, yours faithfully,

ARTHUR HELPS.

Since the receipt of the last letter, we are informed by telegraph of the death of Mr. Helps. Probably this was one of the last letters written by this distinguished author.

WHAT OLIVER WENDELL HOLMES THINKS OF THE "NATIVE RACES OF THE PACIFIC STATES."

BOSTON, *January 3, 1875.*

HUBERT BANCROFT, Esq.—

MY DEAR SIR: I have received, within a day or two, the maps which were promised with the volume you were so kind as to send me. The more I read in your crowded pages, the more I find to instruct and to entertain me.

There never was a book, I feel inclined to say, fuller of the most curious and interesting facts relating to the human race. I never saw one so full—but I do not know all the books in the world.

Wherever I open I find such minute and picture-like delineations of life in all its aspects, as the wild man sees it and shapes it, that I feel as if *five* volumes crammed with facts like these would be an almost inexhaustible treasury.

I am particularly pleased with the sharp, condensed form in which the facts are given, with references so abundant and often so detailed that one feels that every step he takes is on ground which has borne the weight of one man before him.

I cannot see why you should send me so costly and weighty a library of knowledge, but I bow to your superior wisdom, and I assure you that Robinson Crusoe never had a more interested reader among the boys, than I have been in following you through your heroic labor of skillful selection, arrangement, and exposition of the immense mass of facts you have gathered by your enterprise and industry.

Believe me, my dear sir,

Very truly yours,

O. W. HOLMES.

FROM CHARLES NORDHOFF.

NEW YORK, *September 11, 1874.*

MY DEAR MR. BANCROFT:

I have just had the opportunity, by the kindness of a friend, to look somewhat carefully over the first volume of your work on the "Native Races of the Pacific States," and I am surprised and delighted at the comprehensiveness and thoroughness of your plan, as well as with the manner in which you are carrying it out. Of the great interest and importance of the field you have chosen, no one can doubt who knows the Pacific side of our Continent. Your work will be a contribution to ethnological research, in some respects unique, and of very singular value.

The last remnants of the Native Races on the Pacific side are passing away; every record which can be saved of their history, and their manners and customs, is an important gain to ethnological science and general knowledge.

That a work of such magnitude as yours, involving such great and continued research and labor, and so large an expenditure of private means, should be begun and carried on in California, is an honor to that young community as well as to yourself. I, who am fond of facts, was delighted at every page to see in what a thorough and patient spirit you handle your subject. And only one who knows the Pacific coast can appreciate the vastness of the field of your research, its importance, and the extraordinary and hidden difficulties under which you have had the courage to prosecute it.

I sincerely wish you the health to finish what you so ably began.

I am, yours very truly,

CHARLES NORDHOFF.

FROM THE "CHRISTIAN UNION," JANUARY 26.

The information he gives is almost all new, and the strangeness of the people of whom he writes creates for his recital an interest as great as that with which the works of Livingstone, Speke, Vambéry, Atkinson, and other travelers in new lands, were received. There is scarcely a statement made which is not supported by a reference; and so solicitous is the author for absolute correctness, that when he chooses between conflicting authorities he quotes both, for the benefit of the student or historian who wishes to choose for himself.

Judged by his own standard, Mr. Bancroft has achieved a success. He does not pretend to write history or philosophy, but his book seems to contain internal evidences of correctness, and it is very readable besides. Had some one prepared the way for Bancroft, Prescott, Motley, or Hildreth, as Mr. Bancroft has done for the coming historian of the aborigines of North America, the works of those historians would have been more numerous, and completed at less cost of exertion and health. For Mr. Bancroft's promised volumes the historian and the general reader will look with hope and confidence, and with interest increased by the greater interest of their subjects.

FROM J. ROSS BROWNE.

To all men of cultured tastes, interested in the study of the human race, these volumes present unusual attractions. I venture to predict that the intelligent of all countries will unite in a high appreciation of your labors. The honorable distinction to which you aspire, as the builder of an edifice that may be useful to mankind, from scattered materials that would otherwise have been lost or unavailable—a receptacle of data from which the student or the historian may draw at pleasure—is well merited by your fidelity to truth, the unselfish sacrifice of your private means, and the intrinsic value of your work.

Accept my sincere congratulations, and believe me, my dear sir,

Very truly yours,

J. ROSS BROWNE.

FROM NEW YORK TRIBUNE.—REVIEW OF VOL. III.

The chapters devoted to the languages of the Pacific races are comprehensive, profound, and apparently exhaustive, presenting a splendid monument to the learning, research, and discrimination of the author. In addition to the treasures of positive knowledge which they open to the inquirer, they present a mass of materials of incalculable value to the student of comparative philology, which cannot fail to contribute to the development of the science that now commands such earnest attention among the scholars both of the Old World and the New.

FROM THE NATION.—REVIEW OF VOLS. I. AND II.

As compared with Prescott, Mr. Bancroft has the advantage of a wider knowledge of authorities; as compared with the Abbé Brasseur, he has the advantage of a steadier judgment and a keener scientific sense; and in consequence, although possessing less artistic feeling and literary skill than either of these authors, his work is more complete and trustworthy than theirs, and therefore more satisfactory to the conscientious reader. . . . One virtue he possesses in a high degree—perhaps we should say in excess, when we consider that he writes for a promiscuous public—namely, great plainness of speech. There are certainly a good many passages which anxious mothers would hesitate to lay before the eyes of their children. But this plainness of speech is partly the offspring of that straightforward and business-like method which characterizes all the author's work. There is very little of ornament, and not a single circumlocution, in these sixteen hundred pages, but on every page we find the impress of an earnest and busy thinker, who in all his utterances aims straight at the mark. . . . If he had chosen for his 'public' the very limited class of scientists who are likely to make use of his facts and work them up, and had composed his book accordingly, no one could have blamed him. But, instead of this, he has written for the people, and produced a highly-interesting work. He not only opens to the reader a mine of materials, he raises before his eyes a shapely fabric. Partly because of its literary and æsthetic qualities, but chiefly because of the novelty and freshness of the facts, this account of the wild tribes of Western America is readable throughout, and in some places fascinating.

LETTER FROM HERBERT SPENCER.

38 QUEEN'S GARDEN, BAYSWATER, LONDON, *February, 1875.*

DEAR SIR: I received, two days ago, a copy of the first volume of your elaborate work on the American races. My thanks to you for it, as well as for its prospective successors, are far more hearty than those which I usually have to give for works sent to me. It is one which will really be of service. I could wish that the whole five volumes were already available, and had been so for some time past; for the tabular statements and extracts made for the "Descriptive Sociology," by Prof. Duncan, would have been more complete than at present. Even as it is, however, I hope that, while the division dealing with the American races is passing through the press, he will be able to avail himself of information from such part of your most valuable compilation as is now, and may be then published. It is gratifying to me to have an expression of sympathy from so remote a region, and the more gratifying to hear of that sympathy not remaining simply passive, but becoming active, as a stimulus and guide in research. I shall await with great interest those further products of your labor which you are good enough to promise me. Sincerely yours,

To H. H. Bancroft.

HERBERT SPENCER.

LETTER FROM DR. DRAPER.

NEW YORK UNIVERSITY, WASHINGTON SQUARE, *February 23, 1875.*

MY DEAR MR. BANCROFT: I have received your long-expected first volume of the "Native Races of the Pacific," and am full of admiration of the resolute manner in which you have addressed yourself to that most laborious task. Many a time I have thought, if I were thirty years younger, I would dedicate myself to an exploration of the political and psychological ideas of the aborigines of this continent, but you are doing not only that, but also a great deal more. If I did not know that such an appeal is needless, I should beseech you to spare no pains in giving a complete picture of the civilization of the Mexicans and Peruvians. Their acts are of as much importance in the general history of mankind as those of the Egyptians, Hindoos, or Greeks.

Your work has taught me a great many things; it needs no praise from me. It will be consulted and read centuries after you are gone.

Very truly yours,

JNO. W. DRAPER.

FROM "N. Y. EVENING POST."

One of Mr. Bancroft's most interesting chapters is upon the "Feasts." The entire book, a volume of eight hundred pages, is full of information upon almost every conceivable subject connected with the life of the Aztecs. Their nobility, their women, their religion, their domestic life, their art, vice among them, their courts and commerce, are described with great detail. The book is a storehouse of instructive fact and interesting tradition. It is a work of great value and great industry.

LIBRARY OF CONGRESS, WASHINGTON, *February 18, 1875.*

SIR: Mr. H. H. Bancroft's great work is truly a monument of literary and historical industry, and deserves the widest possible circulation.

Very respectfully, A. R. SPOFFARD, *Librarian of Congress.*

The "NORTH AMERICAN REVIEW" for January, 1875, thus closes a long notice of the work:

We can only say that if the remaining volumes are executed in the same spirit of candid and careful investigation, the same untiring industry, and intelligent good sense, which mark the volume before us, Mr. Bancroft's "Native Races of the Pacific States" will form, as regards aboriginal America, an encyclopædia of knowledge not only unequaled but unapproached. A literary enterprise more deserving of a generous sympathy and support has never been undertaken on this side of the Atlantic.

FROM THE "ATLANTIC MONTHLY" FOR FEBRUARY.

We have followed Mr. Bancroft's fertile research into these interesting tribes, the narrow limits of a review absolutely preventing more than a hint at the wealth of material he has brought together. Scholarly in method, sagacious in the balancing of oft-conflicting authorities, conscientious in keeping the data of science pure and unviolated by the special pleading of theorists, he has achieved a conspicuous success. In this, the least fascinating of the series, students will find a museum of human facts, all ticketed and classified upon a geographical basis. In the following volumes, as we know from advance sheets, may be studied, for the first time with full material, the most absorbingly interesting problems of primitive America. Besides a certain scientific generalship in the command of his army of authors, and beyond all the patient labor in marshaling details, Mr. Bancroft shows also a sound, healthy literary judgment. Possessing a cool, clear style, he adapts it with excellent taste to the uses of a book for the most part simple, direct, and low-toned; there are, however, passages of singularly happy description, where a few vivid touches, made with the decision of a master's sketch, bring out the aspect of a region in admirable distinctness. Excellent, also, are the rare passages where he cannot help a philosophic reflection or prevent a ray of thoughtful wit. Perhaps a true literary workman is known as well by his foot-notes as by the page; a frankness in citing arguments or opinions contrary to his own conclusion, and a well-considered abundance of data for the special uses of certain classes of scholars, are among the good qualities of the ample notes of the work. Whether we judge his work by comparison with the finest investigation into aboriginal culture, or from the point of view of personal acquaintance with Indians, or whether we estimate it by the constantly expressed wants of modern scholars, Mr. Bancroft has assuredly compelled our respect and won our gratitude. It is not a little noteworthy that so monumental a literary labor should have been accomplished in a new country, far from all scholastic atmosphere, remote from the daily association with fellow-investigators, by the perseverance of one courageous student.

Parties to whom this Circular is sent, desiring the work, will please sign enclosed order, and forward the same to

FRANK MELVILLE DERBY, General Agent,
Care D. APPLETON & Co., 549 & 551 Broadway, N. Y.

the cranium. Following this is a diagram showing *Zeuglodon* at the bottom and *Ziphius* as the most highly modified genus at the top, other genera, recent and fossil, being indicated in their proper positions at either side. This portion of the work is replete with information and abounds in references to other papers. There are, however, two points to which it may be well to call attention: The first of these is the assumption that *Zeuglodon* is the ancestor of the toothed whales, the other is the assumption that *Zeuglodon* had a highly developed dermal armor, amounting in fact to a carapace. Both of these conclusions should for the present be held in abeyance, as neither is as yet proven. This may perhaps be modified somewhat by saying that under the term *Zeuglodon* are included two perfectly distinct genera, *Basilosaurus* and *Dorudon*, and that while it seems very improbable that the former left any descendants, the structure of the latter is much nearer that of modern whales and these may be descended from that genus. There is, however, a large undescribed cetacean, indicated by vertebræ in the U. S. National Museum, found in the Eocene of Alabama and a knowledge of this form may throw some light on the problem of the origin of modern toothed whales. As to the defensive armor of *Zeuglodon* it may be well to discuss this at length later; for the present it may be said that the fine material collected by Mr. Schuchert for the U. S. National Museum shows nothing more than a few dermal ossicles, about the size of one's fist, of a rounded shape and slightly keeled on one edge. Had there been any extensive dermal armor it seems likely that it would have been collected, or at least seen, by Mr. Schuchert.

F. A. L.

ANTHROPOLOGY AT THE UNIVERSITY OF CALIFORNIA.

A DEPARTMENT of anthropology has, as we have already noted, been established by the regents of the University of California. The work of this department, for the present, will be anthropological research and the formation of a museum. Mrs. Phoebe A. Hearst has for several years been collecting a large amount of valuable material from the several expeditions

she has established, particularly in Egypt, in Peru and in California. These collections she gives to the University at Berkeley. The University has also a large collection from Alaska, presented by the Alaskan Commercial Company; and it is known that other collections are to become the property of the University when the museum is established. There are also now in the University many archeological specimens and human crania obtained from various parts of the state. For the storage and preservation of all this valuable material a temporary fire-proof building of brick and iron is to be erected at once. It is believed that this action will also be an incentive to the friends of the University to provide the funds for a museum building adequate for the proper exhibition of the collections in all departments.

As an encouragement to others and as an expression of her great interest in the new department, Mrs. Hearst, who is one of the regents and a most generous patron of the University, makes a gift of \$50,000 a year for five years for anthropological research. This amount will be devoted to continuation of the work in Egypt and in South America and to securing Greek and Roman antiquities; also to a thorough research of the archeology and ethnology of California, with particular reference to investigations of the deposits from the supposed Pliocene gravels to recent times, with the object of discovering when man first appeared on the Pacific Coast; also to a study of the many Indian tribes of California, their languages, myths and customs. For this work several parties are already in the field.

At present there will be no regular courses in the department, but university lectures on special topics in anthropology will be given from time to time. The first of these lectures was delivered on September 20 by Professor F. W. Putnam, who was invited to outline the purpose and scope of the new department and the methods of anthropological research. This was followed by a lecture on the study of the Indians by Miss Alice C. Fletcher; and the third lecture is to be by Mrs. Zelia Nuttall on the picture-writing of the ancient Mexicans.

Dr. A. L. Kroeber and Mr. P. E. Goddard have been appointed respectively instructor

and assistant in anthropology with assignment for field work among the Indians of California. Professor J. C. Merriam of the paleontological department has been given immediate charge of the research. Dr. P. M. Jones is engaged in archeological work with special reference to Santa Rosa Island. An honorary advisory committee has been appointed by the regents, as follows:

Dr. Benjamin I. Wheeler, President of the University.

Professor F. W. Putnam, Chairman of the Committee.

Mrs. Phoebe Hearst.

Miss Alice C. Fletcher.

Mrs. Zelia Nuttall.

Dr. Franz Boas.

Professor John C. Merriam.

Mr. J. G. M. E. d'Aquin has been appointed assistant secretary and executive officer of the department.

SCIENTIFIC NOTES AND NEWS.

THE eightieth birthday of Professor Rudolf Virchow has been celebrated in Berlin with elaborate ceremonies. The birthday actually occurred on Sunday, October 13, but the public exercises were on the previous day. There was a reception in the Pathological Institute in the afternoon and a banquet in the dining hall of the Prussian Diet in the evening, followed by an official reception in the parliament hall. Professor Waldeyer, secretary of the Berlin Academy of Sciences, presented 50,000 Marks, subscribed by medical men in Germany toward increasing the Virchow research fund. The Emperor has conferred an order and a medal, which have presumably been so long withheld owing to Professor Virchow's active participation on behalf of liberal institutions. The municipality of Berlin has resolved to call its new hospital, containing beds for 1,700 patients, the Virchowkrankenhaus. In New York City there was a banquet in honor of Virchow on October 12, when addresses were made by Drs. William Osler, W. H. Welch, A. Jacobi and A. H. Smith. Two days previously the *Geselligwissenschaftliche Verein* also celebrated the

event, on which occasion addresses were made by Drs. A. Jacobi, Franz Boas and J. N. Senner.

A STATUE of Pasteur was unveiled on September 9, at Arbois, where he spent his childhood and his holidays in later life. The monument, erected at a cost of over \$10,000, was designed by M. Daillon and represents Pasteur seated. On the pedestal are two bas-reliefs, one representing inoculation against rabies and the other agriculture profiting from Pasteur's discoveries. On the occasion of the unveiling addresses were made by M. Decrais, French minister of the colonies, and M. Liard, representing the Department of Public Instruction.

AMONG the scientific men who will be present as delegates at the bicentennial celebration of Yale University are: President H. S. Pritchett and Professors Wm. T. Sedgwick and George F. Swain from the Massachusetts Institute of Technology; President Schurman from Cornell University; Professors J. M. Van Vleck, W. N. Rice and W. O. Atwater from Wesleyan University, and Dr. H. C. Bumpus from the American Museum of Natural History.

DR. RUDOLF VON LEUTHOLD, has been appointed Staff-Surgeon-General of the German Army, in succession to the late Dr. von Coler.

SURGEON GENERAL GEORGE M. STERNBERG has returned to Washington after a tour of inspection in the Philippines.

PROFESSOR BASHFORD DEAN has returned to Columbia, after spending his sabbatical year in the east. He has brought back an almost complete series of developmental stages of the Port Jackson Shark, *Heterodontus japonicus*, a number of stages in the development of *Chlamydoselachus*, two new *Myxinoids*, a new *Chimæra*, together with a general zoological collection. During a visit to the Hokkaido (Yezo), he brought together several hundred specimens of Aino antiquities, which are now deposited in the American Museum of Natural History in New York. He also secured a collection of interesting glass sponges from the region of Misaki, which are also destined for the American Museum. Among other specimens are included a

JOINT RESOLUTIONS
OF THE
LEGISLATURE OF CALIFORNIA,

IN

*Relation to the placing of troops along the borders, and the erection of forts
in California for the protection of the citizens of that State.*

DECEMBER 8, 1851.

Referred to the Committee on Military Affairs, and ordered to be printed.

JOINT RESOLUTIONS in relation to establishing forts on our borders.

Whereas, a large portion of our State is unprotected from the different tribes of Indians that live upon our borders, and that these tribes are frequently engaged, and are now at war with the citizens of this State; and in consequence of our present unprotected condition there is no security for either life or property, and this State not having the means of extending that protection to its citizens which their present necessities require: and whereas, it is the duty of the Federal Government to protect its citizens from the incursions of either internal or external enemies; therefore,

Resolved, (the Senate concurring,) That our Senators be instructed and our Representatives be requested to use their best efforts to have a portion of the United States' troops established on our borders, and also to have a line of forts erected along the same for the purpose of protecting our citizens.

Resolved, That the Governor be requested to forward a copy of the foregoing preamble and resolutions to each of our Senators and Representatives in Congress.

JOHN BIGLER,
Speaker of the Assembly.
D. C. BRODERICK,
President of the Senate.

Approved, March 25, 1851.

JNO. McDOUGAL.

OFFICE OF SECRETARY OF STATE,
Vallejo, April 22, 1851.

I hereby certify that the foregoing is a true copy of an original act now on file in this office.

W. VAN VOORHIES,
Secretary of State.

IN THE SENATE OF THE UNITED STATES.

JULY 14, 1852..

Ordered to be printed.

Mr. RUSK made the following

R E P O R T :

[To accompany bill S. No. 483.]

The Committee on Indian Affairs, to whom was referred the "memorial of George Stealey, praying compensation for his services and remuneration for expenses while on a mission to the Indian tribes in the northern portion of the State of California, under the authority of the Indian Commissioners," have had the same under consideration and respectfully report:

The memorialist was employed in the winter of 1850-51, by the United States Indian Commissioners in California to visit the tribes in the northern portion of that State with a view to arrest the aggressions upon the miners in their neighborhood, and establish peaceful relations between those Indians and the white inhabitants until permanent treaties could be made, in which he was successful. In consequence of the separation of the commissioners before he had returned from his mission and the exhausted state of the fund provided for the purpose, he, as he alleges, has not been compensated for his services nor reimbursed the money expended by him out of his own funds in carrying out the object of his mission. He now asks payment for his services and reimbursement of his expenses, a list of which is among the papers, furnished under oath, but unaccompanied by any proper vouchers, other than the statement of one of the commissioners, also filed with the papers, that the said memorialist was employed on the service indicated, which was one of great danger and exposure, and had succeeded in effecting the object of his mission, as the memorialist had alleged in a letter written to the said commissioner.

Your committee are of opinion that the memorialist should be compensated for any services he may have performed under the direction of the United States commissioners and reimbursed any expenses actually incurred in the performance of the duty assigned to him, on production of satisfactory vouchers showing that the expenses were actually incurred and that they were necessary to the attainment of the end that he had in view. They therefore recommend the passage of the accompanying bill.

1854

SPECIAL ESTIMATES FOR INDIAN SERVICE.

COMMUNICATIONS

ADDRESSED TO THE

CHAIRMAN OF THE COMMITTEE ON INDIAN AFFAIRS,

ACCOMPANIED

By special estimates and explanations thereof for the Indian service.

APRIL 28, 1854.—Laid upon the table, and ordered to be printed.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, April 18, 1854.

SIR: I have the honor to transmit to you, herewith, for the information of your committee, a copy of a letter this day addressed by me to Hon. R. M. T. Hunter, chairman of the Committee on Finance of the United States Senate, in relation to an appropriation in addition to that made by the act of August 30, 1852, "for the expenses of running and marking the eastern boundary of the Creek country," and also a copy of a recent report of Captain A. R. Potts, in charge of the survey, which is referred to therein.

Very respectfully, your obedient servant,
GEO. W. MANYPENNY, *Commissioner.*

Hon. JAS. L. ORR,
Chairman Committee on Indian Affairs House of Reps.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, April 18, 1854.

SIR: I have the honor, herewith, to send you a copy of a communication addressed to Colonel J. J. Abert, chief of the corps of topographical engineers, by Captain A. R. Potts, special agent of the United States, in charge of the surveying and marking of the eastern boundary of the Creek country, as provided for in the eighth article of the treaty made January 14, 1845, between the United States and the Creek Nation of Indians.

To complete the survey, &c.; (the appropriation made by the act of August 30, 1852, having been exhausted and the work not finished,) Captain Potts estimates that the sum of \$8,000 will be required.

I would accordingly recommend that an appropriation be made by Congress at its present session, "for the expenses of running and marking the eastern boundary line of the Creek country west of the Arkansas," of eight thousand dollars.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner.*

Hon. R. M. T. HUNTER,

Chairman Committee on Finance U. S. Senate.

WASHINGTON CITY, March 15, 1854.

SIR: I have the honor to transmit, herewith, the report of R. L. Hunter, esq., surveyor of the eastern boundary line of the Creek country west of Arkansas, accompanied by a map and note-books of the survey.

In the second article of the treaty made at Fort Gibson, Cherokee Nation, February 14, 1833, between the United States and the Muscogee or Creek Nation of Indians, the eastern boundary of said nation is defined as follows, viz: "Beginning at the mouth of the North Fork of the Canadian river and run northerly four miles; thence running a straight line so as to meet a line drawn from the south bank of the Arkansas river opposite to the east or lower bank of Grand river at its junction with the Arkansas, and which runs a course south 44° west one mile, to a post placed in the ground; thence along said line to the Arkansas, and up the same and the Verdigris river to where the old territorial line crosses it; thence along said line north to a point twenty-five miles from the Arkansas river where the old territorial line crosses the same," &c., &c. After the arrival of Mr. Hunter with the instruments, the party was organized and proceeded to the mouth of the North Fork of the Canadian river, where the survey of the eastern line was commenced and continued to the south bank of the Arkansas, opposite the mouth of Grand river. On reaching this point, I determined to pass over the line again, fearing that, from the inexperience of the chainmen and the inferior instrument with which the surveyor was obliged to work, some inaccuracies might have occurred. After finishing the test line, I was much gratified to find everything correct. When satisfied of the correctness of the survey, accompanied by the surveyor, we again passed over the line, and planted the iron columns every mile from the mouth of the North Fork of the Canadian to the south bank of the Arkansas, opposite the mouth of Grand river. On an examination of this portion of the line, no trace of the post referred to in the treaty could be found. The east or lower bank of Grand river having washed several hundred yards since the planting of this post, it was rather a difficult matter to determine the point indicated in the treaty as having been marked by a "post placed in the ground." I conferred with several intelligent half-breeds, who were acquainted with the locality of the old line, and also, in accordance with your instructions, called upon Colonel Garrett, United States agent for the Creeks, to be

present when the above point should be established, which was done to his entire satisfaction, and I believe to that of all interested.

After having planted the iron columns at different points, I found the appropriation so much reduced as not to admit of a further prosecution of the survey. I, therefore, discharged the men and disposed of the public property at auction, as instructed by you to do.

For the details of the survey and the character of the country over which our work passed, I beg most respectfully to refer you to the report of the surveyor, Mr. R. L. Hunter, who discharged his duties in a manner highly creditable to himself and to my entire satisfaction.

The iron columns with which this line is marked have the miles cast upon them, and are planted three feet in the ground, leaving five feet exposed above the surface. They have been painted white in such manner as to protect them from rust incident to iron when exposed to the weather. It gives me great pleasure to inform you that this mode of marking the Creek boundary has given universal satisfaction, and, as I understand, has been the subject of a communication to the Indian department from the chiefs and headmen of the Creek nation, expressing their approval and satisfaction at this mode of marking their country, and request that their western boundary be marked in a similar manner; and, on the score of durability and economy, I respectfully suggest that this be done.

Thirty-eight of the columns have been planted, the remaining thirty-seven, including seven surplus columns, have been safely deposited at Fort Gibson, Cherokee Nation, for which an additional appropriation of eight thousand dollars will be required to finish the survey of the eastern line and plant the columns on the north side of the Arkansas river in conformity with the eighth article of the treaty made January 4, 1845, between the United States and the Creek nation of Indians.

Very respectfully, your obedient servant,

ANDW. R. POTTS,
Special Agent of the United States.

Col. J. J. ABERT,
Chief Corps Topographical Engineers.

DEPARTMENT OF THE INTERIOR,
Washington, April 24, 1854.

SIR: I have the honor to transmit, herewith, a copy of a letter from the Commissioner of Indian Affairs, dated the 22d instant, in relation to Indian affairs in California, and, as therein requested, recommend that \$25,000 be appropriated to meet the general incidental expenses of the Indian service in that State, embracing expenses of travel of the superintendent and agents, &c.

I am, sir, very respectfully, your obedient servant,
R. W. McCLELLAND, *Secretary.*

Hon. JAMES L. ORR,
Chairman Com. Indian Affairs House of Reps.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, April 22, 1854.

SIR: In my letter to you of the 12th instant, recommending that an appropriation of \$200,000 be asked of Congress for the Indian service in California, I omitted to have recommended that, in the event of the appropriation being made especially for the purpose of perfecting the plan of Superintendent Beale, and not for preserving peace, subsistence, &c., as suggested in the close of my letter, there would be required a further sum to meet the *general incidental expenses of the service in that State*, embracing expenses of travel of the superintendent and agents, &c. I, therefore, have the honor now to submit the necessity of an appropriation of \$25,000 for these objects during the next fiscal year, which sum is less by \$5,000 than the amount appropriated for the same purpose last year, and to recommend that Congress be called upon to provide therefor.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner*.

Hon. R. McCLELLAND,
Secretary of the Interior.

DEPARTMENT OF THE INTERIOR,
Washington, April 17, 1854.

SIR: I have the honor to transmit to you, herewith, a communication from the Commissioner of Indian Affairs, dated the 10th instant, in relation to the probability that Congress, at its present session, will make provision, by appropriation, for the negotiation of treaties with the Indian tribes in the Territory of Utah.

Concurring with the Commissioner in the opinion that the present is a proper time for the separation of the superintendency of Indian affairs in the Territory of Utah from the governorship of that Territory, I recommend that provision be made by law for the appointment of a superintendent of Indian affairs in the Territory of Utah, and that so much of the second section of the act of Congress, (U. S. Stat. at Large, vol. ix, p. 453,) entitled "An act to establish a territorial government of Utah," as requires the governor to perform the duties and authorizes him to receive the emoluments of superintendent of Indian affairs, be repealed.

I am, sir, very respectfully, your obedient servant,

R. McCLELLAND, *Secretary*.

Hon. JAS. L. ORR,
Chairman Com. Indian Affairs House of Reps.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, April 10, 1854.

SIR: In view of the probability that Congress, at its present session, will make provision, by appropriation, for the negotiation of treaties with the Indian tribes in the Territory of Utah, and also of the third section of the act of Congress, approved February 27, 1851, entitled

"An act making appropriations for the current and contingent expenses of the Indian department," which requires all treaties with Indian tribes to be negotiated by such officers and agents of the Indian department as the President of the United States may designate, I have the honor to suggest that you recommend immediately to Congress that provision be made by law for the appointment of a superintendent of Indian affairs in the Territory of Utah, and that so much of the second section of the act of Congress, (U. S. Stat. at Large, vol. ix, p. 453,) entitled "An act to establish a territorial government for Utah," approved September 9, 1850, as requires the governor of that Territory to perform the duties and authorizes him to receive the emoluments of superintendent of Indian affairs therein, be repealed.

It is a public and well-known fact that his excellency Brigham Young, the present governor, is also the head of the church of Latter Day Saints, and I am informed that the duties of his spiritual office require a large portion of his time and attention.

I should not, therefore, deem it good policy to superadd to the duties and responsibilities of his official positions as governor and head of the church the additional duty—one requiring time and deliberation, and to be performed most properly at points distant from the seat of the government of the Territory, and of the spiritual hierarchy—of visiting and negotiating treaties with the various Indian tribes within the limits of the Territory.

As a precedent directly in point, I would respectfully refer to the legislation of Congress respecting the superintendency in Oregon.

By the second section of the act entitled "An act to establish the territorial government of Oregon," approved August 14, 1848, (U. S. Stat. at Large, vol. ix, p. 324,) the governor of that Territory was made ex-officio superintendent of Indian Affairs.

When, however, provision was made by Congress for "the negotiation of treaties with the Indian tribes in the Territory of Oregon," &c., by the act of June 5, 1850, (U. S. Stat. at Large, vol. ix, p. 437,) so much of the act to "establish the territorial government," &c., above referred to, as required the governor to perform the duties and authorized him to receive the emoluments of superintendent of Indian affairs, was repealed, and the President was authorized, (sec. 2, act June 5, 1850,) by and with the advice and consent of the Senate, to appoint a superintendent of Indian affairs for the Territory.

I would here also remark that, by the second section of the act of February 27, 1851, hereinbefore referred to, it was provided "that, from and after the 30th day of June next, all laws or parts of laws now in force providing for the appointment or employment of superintendents of Indian affairs for any of the Indian tribes east of the Rocky Mountains, and north of New Mexico and Texas, shall be, and the same are hereby, repealed," &c.; provided (among other things) "that the governor of Minnesota shall continue to be ex-officio superintendent of Indian affairs for that Territory until the President shall otherwise direct." (Stat. at Large, L. and B., vol. ix, p. 586.) The legislative department of the United States government has thus indicated its opinion that a period may arrive, or circumstances occur in the course of events, when it becomes, or may become, good policy to separate

the office of superintendent of Indian affairs from that of governor of a Territory.

In my opinion the present is a most proper juncture at which thus to separate the superintendency of Indian affairs in the Territory of Utah from the governorship of that Territory.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner.*

Hon. R. McCLELLAND,

Secretary of the Interior.

DEPARTMENT OF THE INTERIOR,

Office of Indian Affairs, April 17, 1854.

SIR: I have the honor to transmit herewith, for the information of your committee, a copy of a communication addressed to the Secretary of the Interior, on the 28th March last, with which an additional estimate of funds required for the Indian service during the fiscal year ending June 30, 1855, was transmitted, and also a copy of the estimate therein mentioned.

For a like object, I have the honor also to forward to you copies of the following official communications from this office:

1. To the Secretary of the Interior, April 12, 1854, in relation to an appropriation for the Indian service in California, for the year ending June 30, 1855.

2. To same, same date, recommending that \$864 30 be at once placed at the disposal of the department for making selections and surveys of reservations in Texas, for the Indians of that State, colonizing them thereon, &c., &c.

3. To Hon. R. M. T. Hunter, chairman Committee on Finance of the United States Senate, April 15, 1854, submitting an estimate of appropriations required to fulfil the stipulations of the following Indian treaties: with the Comanches, Kiowas, and Apaches, of the Arkansas river, negotiated July 27, 1853; with the Rogue River tribe of Indians, negotiated September 10, 1853; and with the Cow Creek band of Umpqua Indians, negotiated September 19, 1853.

4. To Hon. W. K. Sebastian, same date, stating the probable amount required to defray the expenses of surveying the Lake Pepin and Half-breed reserves.

5. To Hon. R. M. T. Hunter, and to Hon. W. K. Sebastian, dated this day, recommending an appropriation of \$1,200, to defray the expenses of surveying and marking the boundaries of a country for the Sioux Indians, as per Senate amendments to the treaties of July 23 and August 5, 1851.

6. To same, same date, submitting estimates of appropriations needed to carry into effect the recent treaties with the confederated tribes of Ottoe and Missouri Indians, and with the Omaha tribe.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner.*

By CHARLES E. MIX, *Chief Clerk.*

Hon. JAMES L. ORR,

Chairman Com. Indian Affairs Ho. of Reps.

DEPARTMENT OF THE INTERIOR,

Office of Indian Affairs, March 28, 1854.

SIR: Referring to a communication of the acting Commissioner of Indian Affairs, on the 11th October last, accompanying the annual estimates of funds required for the service of the Indian Department during the year ending June 30, 1855, I have the honor herewith to transmit additional estimates of appropriations required for the same service during the same fiscal year.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner.*

Hon. R. McCLELLAND,

Secretary of Interior.

Special estimate of funds required for the Indian service during the fiscal year commencing July 1, 1854, and ending June 30, 1855.

No.	Special estimates.	Amount.	No.	Explanations to special estimates.
1	For the general incidental expenses of the Indian service in Oregon Territory.....	\$10,000 00	1	Superintendent Palmer, in a recent communication to this office, estimates that \$10,000 will be required during the year to pay the travelling and incidental expenses of the superintendent, agents, and sub-agents, in the exploration of the country, in preserving peace, &c. For a few years past, specific appropriations have been made for specific purposes in Oregon—one for the pay of travelling and incidental expenses, and one for office expenses of the superintendent. It will be more convenient for the department, more advantageous to the public service, and more satisfactory to the people of that Territory, to have a single appropriation, applicable to various expenditures, which it becomes, from time to time, necessary to incur in our remote possessions.
2	For adjusting sudden difficulties, and preventing outbreaks among the Indians in Oregon Territory.....	10,000 00	2	Superintendent Palmer, in his recent annual report, recommends that the sum of \$15,000 be placed at the disposal of the superintendent and agents in Oregon, for this purpose. Embarrassment in managing the Indian affairs of Oregon, has heretofore occurred for want of an appropriation of this kind, and Congress has been called on to allow claims long after expenditures have been incurred. The impropriety of compelling private citizens to advance their funds to the government for such purposes is manifest, particularly in a country where the rate of interest on money is as high as it is in the Territory of Oregon.
3	For pay of four Indian sub-agents in Oregon, at an annual salary of \$1,000 each.....	4,000 00	3	Superintendent Palmer reports that it is highly desirable that four, instead of three sub-agents, be employed in Oregon; that he believes it to be necessary in order to preserve peace with the tribes. He recommends, also, that a larger amount of salary be allowed them than is fixed by law, viz: \$750, for sub-agents east of the Rocky mountains; that the sum of \$750 per annum is not above the wages of a common laborer in Oregon. That a class of men well qualified may be induced to retain and accept such appointments, Superintendent Palmer's recommendation is approved. The balance of old appropriations, made by the act of February 27, 1851, and previous acts, for pay of sub-agents, has been used to pay the salaries of sub-agents in Oregon for the past two years. That balance is now nearly exhausted, and it becomes necessary to ask Congress for an appropriation.

H. Mis. 63.

H. Mis. 63.

4	For pay of two Indian sub-agents in Washington Territory, at an annual salary of \$1,000 each.....	2,000 00	4	See explanations to No. 7.
5	For pay of six interpreters for the Indian tribes in Washington Territory.....	3,000 00	5	See explanations to No. 7.
6	For general and incidental expenses of the Indian service in Washington Territory.....	15,000 00	6	See explanations to No. 7.
7	For erecting buildings for Indian agents in Washington Territory.....	5,000 00	7	See explanation to item No. 1. These estimates are based on the remarks of Governor Stevens, in his communication dated December 31, 1853—the estimates being modified by this office, in accordance with the remarks made as explanatory to item No. 1.
8	For the general incidental expenses of the Indian service in the Territory of New Mexico.....	25,000 00	8	Governor Meriwether estimates that \$20,000 will be needed for presents and provisions for the Indians, and \$4,500 for travelling expenses and contingencies. In view of the distance of the Territory of New Mexico from the border States, of the high price there of goods and provisions, of the large number of Indians within the Territory, and of the extensive emigration and trading interests brought in contact with the Indians within that Territory, the sum asked for will be required to enable this department to meet the expectations of the people of the United States.
9	For fulfilling treaties with the Navajoes—10th article treaty of September 9, 1849.....	5,000 00	9	By the treaty of September 9, 1849, with the Navajoes, (U. S. Statutes, vol. 9, page 975,) these Indians were received under the protection of the laws of the United States, and agreed to live on terms of perpetual peace and amity with its citizens. Other stipulations valuable to the United States were also made on the part of the Indians. By the act of February 27, 1851, "to supply deficiencies," &c., the sum of \$18,000 was appropriated by Congress for fulfilling the stipulations of that treaty. Of that sum it was estimated that \$10,000 would be needed for presents, and \$8,000 for "designating and settling their boundaries." The \$10,000 has been expended, excepting between one and two hundred dollars, remaining in the hands of a disbursing agent. Governor Meriwether seems to understand that the 10th article of the treaty contemplated that the United States became bound to make some permanent provision for the benefit of the Navajoes, or to make liberal presents to them annually.

SPECIAL ESTIMATES—Continued.

No.	Special estimates.	Amount.	No.	Explanations to special estimates.
10	For fulfilling treaties with the Utahs—8th article treaty of December 30, 1849.....	\$5,000 00	10	On the 30th December, 1849, the Utahs made a treaty with the United States, very similar in its provisions to that made with the Navajoes on the 9th September preceding; (see U. S. Statutes, vol. 9, page 985, section 8.) The appropriation made by the act of February 27, 1851, for this purpose, has been expended. Governor Meriwether takes the same view of the 8th section of this treaty as he does of the 10th section of the treaty with the Navajoes. Hence this estimate.
11	For the general incidental expenses of the Indian service in the Territory of Utah.....	20,000 00	11	In the absence of an estimate by the Governor of Utah, this sum is adjudged to be necessary for the object named. It is not anticipated that there will be any balance of former appropriations for this purpose in the treasury on the 30th June next.
12	For the fourth of ten instalments for provisions, merchandise, &c., (and the transportation of the same,) to certain tribes of Indians, per 7th article of the treaty at Fort Laramie, September 7, 1851.....	72,000 00	12	This amount is required in fulfilment of the article referred to, and it is desirable that it be appropriated at the present session of Congress, as a large portion of it will be required for expenditure before the rising of the second session of the present Congress.
13	For payment to the Winnebago nation of Indians of certain unexpended balances of appropriations under various treaties, on account of annuities, education, provisions, goods, &c.....	40,004 69	13	By an account predicated on information furnished by the Second Auditor of the Treasury, a copy of which was transmitted to Congress at its last session, accompanying special estimates of this office for funds required for the year ending June 30, 1853, the estimated amount is shown to be due the Winnebagoes.
14	For compensation of five Indian sub-agents for California, at an annual salary of \$1,500 each	7,500 00	14	The President having approved the plan for the removal of the Indians in California to five military reservations, as provided by the act of March 3, 1853, "making appropriations for the current and contingent expenses of the Indian department," &c., the three Indian agencies heretofore existing in California have been discontinued, in pursuance of a clause of the same act. Superintendent Beale reports that it is necessary to the success of his "plan" that there be a sub-agent for each of the reservations as provided by that act. Hence this estimate.

H. Mis. 63.

H. Mis. 63.

15	For the payment of the balance found due the Creek Indians for losses sustained during the war with Great Britain, by that portion of the tribe that was friendly to and co-operated with the United States, &c., in addition to the appropriation of August 30, 1852.....	258 10	15	It has been discovered, since the appropriation of August 30, 1852, for this purpose was made, that the name of John Stidham was omitted in the list of claimants, by mistake. This sum is due on the same principle on which the other payments have been made.
16	For payment to certain Creek Indians for their individual reserves, sold with the approbation of the Secretary of War, in the year 1841; the Commissioner of Indian Affairs having received the consideration for the use of said Indians in certificates of deposit in the Planters and Mechanics' Bank of Columbus, Georgia, which failing whilst said certificates were in the hands of the Commissioner, became lost to said Indians.....	2,600 00	16	The reserves alluded to were alienated, with the approbation of the Secretary of War, and the purchase money received by the office of Indian Affairs, in twenty-one certificates of deposit on the Planters and Mechanics' Bank of Columbus, Georgia, (one of \$500, two of \$150 each, and eighteen of \$100 each,) which certificates bear date April 14, 1841. They were permitted to remain in the office of Indian Affairs for several months, during which time the bank failed, and when presented payment could not be made. The department has never received anything on account of them. The Indians having lost the money by the improper management of the department, in my opinion, the United States ought to reimburse the amount of the purchase money of their several reserves, to the Indians respectively entitled.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, April 15, 1854.

SIR: Having this day received, through the Secretary of the Interior, Senate resolutions of the 12th instant, in executive session, advising and consenting to the ratification, with amendments, of the following Indian treaties, viz:

With the Comanches, Kiowas, and Apaches, of the Arkansas river, negotiated July 27, 1853.

With the Rogue River tribe of Indians, negotiated September 10, 1853.

And with the Cow Creek band of Umpqua Indians, negotiated September 19, 1853.

And premising that the several Indian tribes will readily assent to the amendments of the Senate to the treaties made with each respectively, I have the honor now to call your attention to a communication which I addressed to you, under date of the 24th of March last, in relation to the propriety of making speedy provision, by appropriations, for carrying these treaties into effect, &c.

I have the honor now to submit estimates of the appropriations that will be needed for carrying into effect and fulfilling the annuity stipulations of the treaties, respectively, as follows:

1. For payment of the first of ten instalments in goods, merchandise, provisions, and agricultural implements, to the Comanches, Kiowas, and Apaches, of the Arkansas river, per sixth article of the treaty of July 27, 1853, eighteen thousand dollars; and for transportation and insurance of the goods, provisions, &c., provided by the sixth article of the treaty of July 27, 1853, to be delivered to the Comanches, Kiowas, and Apaches, of the Arkansas river, five thousand dollars; provided that the goods, &c., which may be purchased, &c., with the moneys hereby appropriated, shall not be delivered to said Indians until after the said tribes shall have assented to the amendments of the Senate of the United States to the above-recited treaty.

2. For fulfilling treaties with the Rogue River Indians, to wit:
For payment for the property of the whites destroyed by the Rogue River Indians during the late war, &c., per third article of the treaty of September 10, 1853, fifteen thousand dollars.

For the purchase of agricultural implements, clothing, and such other goods as may be deemed most conducive to the comfort and necessities of said Rogue River Indians, and for the payment of such permanent improvements as may have been made by land claimants on the reserve mentioned in the second article of the treaty, per third article of the treaty of September 10, 1853, five thousand dollars.

For payment of the first of sixteen instalments in blankets, clothing, farming utensils, stock, &c., (same article and treaty,) two thousand five hundred dollars.

For the erection of three dwelling houses for the principal chiefs of said tribe, (fourth article treaty of September 10, 1853,) one thousand five hundred dollars.

For the compensation and expenses of commissioners provided by the third article of said treaty to be appointed, &c., five thousand dollars; provided that no payment shall be made to the Indians or claim-

ants hereinbefore referred to until the said Indian tribe shall have assented to the amendment of the Senate of the United States to the above-recited treaty.

3. For fulfilling treaties with the Cow Creek band of Umpqua Indians, to wit:

For the purchase of blankets, clothing, goods, &c., per first clause of the third article of the treaty of September 19, 1853, one thousand dollars.

For the payment of the first of twenty instalments in blankets, clothing, provisions, stock, &c., &c., per second clause of same article, five hundred and fifty dollars.

For the erection of two dwelling houses, ploughing and fencing a field, purchasing seed, &c., per fourth article of the treaty of September 19, 1853, one thousand dollars.

4. For the expenses of the insurance and transportation of annuities payable to Indian tribes in Oregon, three thousand dollars.

5. For defraying all expenses connected with the negotiation of the treaties of September 10, 1853, with the Rogue River tribe of Indians, and of the treaty with the Cow Creek band of Umpqua Indians of the 19th September, 1853, five thousand dollars.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner*.

Hon. R. M. T. HUNTER,

Chairman Committee on Finance U. S. Senate.

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, April 15, 1854.

SIR: The "Lake Pepin reserve" in Minnesota contains 384,000 acres of land, and the "Half-breed reserve," between the Great and Little Nemehaw rivers, west of the Missouri river, contains 143,647 acres.

I am informed that the average cost, per acre, for surveying the public lands is 2.07 cents. If these reserves be surveyed as other public lands are, the cost for the first will be \$7,948 80, and for the second \$2,973 42.

Should these lands be assigned by the President to the half-breeds, as provided by the treaty of Prairie du Chien, an appropriation to the amount above named will be necessary, and is respectfully recommended.

I have the honor to be, very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner*.

Hon. W. K. SEBASTIAN,

Chairman Com. on Indian Affairs U. S. Senate

DEPARTMENT OF THE INTERIOR,
Office of Indian Affairs, April 17, 1854.

SIR: By the amendments of the Senate of June 23, 1852, to the treaties of July 23 and August 5, 1851, with the Sioux Indians, it is provided that the President cause to be set apart for their future occu-

pancy a suitable country, and have the same defined by proper land-marks and boundaries.

To carry out this provision, I have to recommend that an appropriation of twelve hundred dollars be made by Congress for the purpose of surveying and defining, by suitable land-marks and boundaries, such tract or tracts of country as may be provided for the future occupancy of the Sioux Indians, parties to the treaties of July 23 and August 5, 1851, in pursuance of the amendments of the Senate to said treaties.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner.*

Hon. R. M. T. HUNTER,

Chairman Committee on Finance U. S. Senate.

Hon. W. K. SEBASTIAN,

Chairman Com. on Indian Affairs U. S. Senate.

DEPARTMENT OF THE INTERIOR,

Office of Indian Affairs, April 12, 1854.

SIR: Referring to my communication to you of the 28th ultimo, in regard to the acquiring of reservations of land in Texas for the accommodation thereupon of the Indians of that State, wherewith I transmitted a certified copy of an act passed by the legislature of that State for the fulfilment of that object, in which jurisdiction is ceded to the United States over twelve leagues, or so much thereof as may be selected, of the vacant domain of the State, to be laid off in three districts, or less, in forms as nearly square as may be, for Indian purposes; providing that its cession of jurisdiction shall not be construed to deprive Texas of jurisdiction over persons, other than Indians, for offences committed within her limits; and in which authority is given to the United States to establish agencies and military posts, and to locate upon such selections any Indian tribes or bands as belong within her limits, to be used for such tribes, and, when ceasing to be so used, to revert to the State of Texas, I have the honor in pursuance thereof, and in view of the action that has been had herein, respectfully to submit that an appropriation to the amount of \$86,430 be at once asked of Congress, to be placed at the disposal of this office for the purpose of making the necessary selections and surveys, of concentrating and subsisting the Indians thereupon, of providing stock cattle, agricultural implements and seeds, and of defraying all necessary expenses incident thereto.

In connexion with this subject, I would refer you to what is contained with reference thereto in my late annual report, to be found in Senate Ex. Doc. No. 1, 33d Cong., 1st sess., pages 256, 257; to the report of our able agent, R. S. Neighbors, to be found in same document, pages 425 to 429 inclusive; and to the accompanying copy of estimates submitted by said agent.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner.*

Hon. R. McCLELLAND,

Secretary of the Interior.

DEPARTMENT OF THE INTERIOR,

Office of Indian Affairs, April 17, 1854.

SIR: Understanding that the treaty of the 15th of March, 1854, with the Ottoe and Missouri Indians, and the treaty of the 16th of March, 1854, with the Omaha Indians, have been ratified by the Senate of the United States, I have the honor to call your attention to the appropriations which will be needed to carry them into effect, as follows:

1. For fulfilling, in part, the stipulations of the treaty with the Ottoe and Missouri Indians concluded at Washington on the 15th day of March, 1854:

To enable said confederate tribes to settle their affairs, to remove and subsist themselves for one year at their new home, &c., &c., as provided by the fifth article of said treaty, twenty thousand dollars.

For the expenses of surveying and marking the boundary of their reservation, provided by the first article of said treaty, eight hundred dollars.

2. For fulfilling, in part, the stipulations of the treaty with the Omaha Indians concluded at Washington on the 16th day of March, 1854:

To enable said Indians to settle their affairs, for removal and subsistence, expenses of a delegation, &c., &c., as provided by the fifth article of said treaty, forty-one thousand dollars.

For expenses of surveying and marking the boundary of the reservation provided by the first article of said treaty, one thousand two hundred dollars.

I have the honor to state that, in case appropriations should be made by Congress, as above suggested, for the benefit of the confederate tribes of the Ottoe and Missouri Indians and for the Omaha tribe, those embraced in the Indian appropriation bill now before the Senate, of \$1,440 for each of said Indian tribes, in view of the stipulations of the third articles of the treaties of the 15th and 16th March, 1854, might with propriety be stricken out, excepting the amounts of \$720 for each of said tribes for a blacksmith and assistant.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner.*

Hon. R. M. T. HUNTER,

Chairman Committee on Finance U. S. Senate.

Hon. W. K. SEBASTIAN,

Chairman Com. on Indian Affairs U. S. Senate.

DEPARTMENT OF THE INTERIOR,

Office of Indian Affairs, April 12, 1854.

SIR: At the last session of Congress an appropriation of \$250,000 was made to defray the expenses of removing the Indians in California to five military reservations in accordance with a plan submitted by E. F. Beale, esq., superintendent of Indian affairs, adopted by Congress, and approved by the President. The money in due time was placed at the disposal of the superintendent, and has been expended, or is in course of expenditure, in carrying it into effect. Mr. Beale, in a letter

to this office of 30th September last, without presenting a detailed estimate, states that, to complete the measure in question, there will be required an additional appropriation of \$500,000. I enclose a copy of that letter.

I have delayed making an estimate for the Indian service in California in the expectation that superintendent Beale would supply this office with detailed statements of the amount necessary in the several departments of his operations under the plan, and which compose the aggregate of \$500,000. None, however, have been received; and, as the Indian appropriation bill is now under consideration by the Senate, having passed the House, I have deemed it proper to call your attention to the fact, and to state that, should Congress adhere to the plan, it will be necessary to appropriate funds to perfect it, and the sum of \$200,000 may be required for that purpose within the next fiscal year.

I, therefore, recommend that the sum of \$200,000 be asked of Congress, to be expended in perfecting the plan if Congress adheres to it; and, if not, then to be expended in preserving peace among the Indian tribes in California, for their subsistence, and for the incidental expenses of the Indian service in that State.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY, *Commissioner.*

Hon. ROBERT McCLELLAND,

Secretary of the Interior.

1868

INDIAN DEPREDATIONS IN CALIFORNIA.

MEMORIAL

OF

THE LEGISLATURE OF CALIFORNIA,

ASKING

That steps be taken by the general government to ascertain the losses suffered by citizens of the State in late Indian depredations, and make indemnity for the same.

JUNE 22, 1868.—Referred to the Committee on Indian Affairs and ordered to be printed.

STATE OF CALIFORNIA, *Department of State:*

I, H. L. Nichols, secretary of state of the State of California, do hereby certify that the annexed is a true, full, and correct copy of assembly joint memorial No. 1, as passed the 17th session of the legislature of said State, now on file in my office.

Witness my hand and the great seal of State, at office, in Sacramento, California, the 29th day of April, A. D. 1868.

[L. S.]

H. L. NICHOLS, *Secretary of State.*
By LEW. B. HARRIS, *Deputy.*

MEMORIAL concerning the payment of damages by the United States done by Indians in 1861, 1862, and 1863, in the counties of Humboldt, Klamath, Trinity, Del Norte, &c.

The memorial of the legislature of the State of California to the Congress of the United States of America respectfully represents, that the United States government has failed in the years of our Lord 1861, 1862, 1863, and 1864, to protect the citizens of Humboldt, Klamath, Del Norte, and Trinity from the violence of the Indians of that quarter of the State, and that many lives were lost during the period named of some of the best citizens of the State, for which recompense is not possible. It is further represented that during the time named a large amount of property was destroyed by these Indians. It is believed that the property so lost was of the value of \$150,000.

This memorial respectfully asks that steps be authorized and taken by the general government to ascertain the amount of property so destroyed in the period named, with the names of owners, dates of destruction, and other proper information relative thereto, to the end that the parties in interest may be reimbursed.

cat.

The direct proof of what is here alleged can be easily afforded, but a difficulty is felt in having no tribunal or authority to take such proof.

C. T. RYLAND, *Speaker of the Assembly.*

L. B. MIZNER, *President of the Senate.*

[Indorsed.]

Assembly joint memorial No. 1, passed March 23, A. D. 1868.

J. R. BEARD, *Assistant Clerk of the Assembly.*

Passed the senate March 27, A. D. 1868.

JOHN WHITE, *Secretary of the Senate.*

INDIAN SERVICE IN CALIFORNIA.

LETTER

FROM

THE SECRETARY OF THE INTERIOR,

TRANSMITTING

An estimate of appropriation for the Indian service in California.

JANUARY 19, 1875.—Referred to the Committee on Appropriations and ordered to be printed.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., January 18, 1875.

SIR: I have the honor to transmit herewith a copy of a report, dated the 16th instant, from the Commissioner of Indian Affairs, together with an estimate of appropriation required for the Indian service in California, in the sum of thirty thousand dollars, or so much thereof as may be necessary to supply a deficiency in the proceeds of the sale of lands in the Round Valley Indian reservation, in California, applicable to the payment of settlers for improvements on said reservation, appraised in accordance with the act of March 3, 1873, entitled "An act to restore a part of the Round Valley Indian reservation, in California, to the public lands, and for other purposes," and to liquidate such claims on said reservation as shall be found valid by virtue of pre-emption or homestead entry.

The favorable consideration of Congress is respectfully invited to this subject.

Very respectfully, your obedient servant,

C. DELANO,
Secretary.

The SPEAKER of the House of Representatives.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, D. C., January 16, 1875.

SIR: I have the honor to invite your attention to the following, viz:

By the act of Congress approved March 3, 1873, entitled "An act to restore a part of the Round Valley Indian reservation, in California, to the public lands, and for other purposes," (Stat., 17, p. 633,) provision is made for the sale of the lands restored at not less than \$1.25 per acre, cash, and that the proceeds, or so much thereof as may be necessary, shall be used to pay for the improvements and claims of settlers residing within the limits of the new reservation created by said act, and for improvements of Indians on the lands thereby restored to the public

lands, after such improvements shall have been appraised and the appraisal approved. It is also provided that the Secretary of the Interior shall appoint three commissioners to make such appraisal, and that he "shall cause the same to be paid to such settlers or Indians out of the money hereinbefore reserved for such purpose," and further, that the settlers shall be required to remove from the new reservation "as soon as they shall be paid for or tendered the amount of the appraised value of their improvements."

The report and appraisal of the commissioners appointed under the provisions of the act in question were approved by the Hon. Secretary of the Interior, under date of the 4th August last, and show the total amount awarded settlers to be \$32,669.78. No report in regard to Indian improvements, as provided by the act, accompanies the appraisal, nor is it shown that any notice was taken of such improvements, or that any such improvements existed.

In addition to the sum of \$32,669.78 due settlers for improvements, it is stated by the commissioners that the sum of \$20,000 will be required to settle claims to the lands themselves which have been acquired by pre-emption, homestead, and purchase, making a total of \$52,669.78. The amount now on the books of this office, realized from the sale of the restored lands and applicable to the payment of the awards made to settlers, is \$15,920.33, and it is estimated that the total amount to be realized will not exceed \$27,000, thus leaving a deficiency of \$25,669.78 to be appropriated by Congress. In order to meet this deficiency, it was suggested by the commissioners of appraisal, consisting of Hon. J. P. C. Shanks, Hon. B. R. Cowen, and Charles Marsh, that an appraisal be authorized of the lands restored to market, which were considered very valuable, and estimated by them to be worth \$54,400.

In accordance with their recommendation a draught of a bill to so amend the act of March 3, 1873, as to authorize such appraisal, was submitted to the Department for the action of Congress January 7, 1874, but no favorable action appears to have been taken by that body.

In view of the foregoing, and in order that the settlers hereinbefore referred to may be paid the appraised value of their improvements, and be required to remove from the reservation, I respectfully recommend that Congress be requested to appropriate the sum of \$30,000, which amount, with so much of the proceeds of the sale of the lands herein referred to as may be necessary for the purpose, shall be used to pay for such improvements and the value of such claims as shall be found valid by virtue of pre-emption or homestead entry, as aforesaid.

An estimate of said appropriation is herewith submitted.

Very respectfully, your obedient servant,

EDWARD P. SMITH,
Commissioner.

The Hon. SECRETARY OF THE INTERIOR.

Estimate of appropriation required for the Indian service in California.

For: this amount, or so much thereof as may be necessary to supply a deficiency in the proceeds of the lands in the Round Valley Indian reservation, applicable for the payment of the improvements of settlers on said reservation, appraised in accordance with the act of March 3, 1873, entitled "An act to restore a part of the Round Valley Indian reservation, in California, to the public lands, and for other purposes," and to liquidate such claims on said reservation as shall be found valid by virtue of pre-emption or homestead entry..... \$30,000

CARSON CITY INDIAN SCHOOL.

MARCH 17, 1888.—Committed to the Committee of the Whole House on the state of the Union and ordered to be printed.

Mr. PERKINS, from the Committee on Indian Affairs, submitted the following

REPORT:

[To accompany bill S. 1103.]

The Committee on Indian Affairs, to whom was referred the bill (S. 1103) to provide for an Indian school at Carson City, Nev., submit the following report:

The provisions of the bill are brief, and the propriety and necessity of the proposed legislation are fully shown by the accompanying correspondence of the Interior Department.

Your committee, however, is of the opinion that the location of the school should not be fixed in the bill, but that full discretion should be given to the Secretary of the Interior, and for such reason the committee recommend that the words "at Carson City" in the second line of the bill be stricken out, and, with such amendment, recommend the passage of the act.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, April 9, 1887.

H. M. YERINGTON, JEWETT W. ADAMS, and S. L. LEE,
Indian School Commission, Carson City, Nev.:

GENTLEMEN: I am in receipt of your communication of the 31st of January last, inclosing copy of a recent enactment of the Nevada legislature providing for the establishment of an Indian school in that State.

I am gratified to see that Nevada manifests such an interest in the education of her Indians. The generous offer of a farm of 160 acres, and of \$10,000 for building purposes merits prompt acceptance by the Government. But I regret to say that the last session of Congress, instead of increasing, slightly reduced appropriations for Indian education, so that it will be with difficulty that school work now in progress can be properly continued during the coming fiscal year.

Therefore I would not be justified in saying at this time that so soon as your buildings are completed the office will furnish and open an Indian school therein. But I can say, and will do so, that if you desire to put up the building and to transfer the same with the land to the Indian Office, the office will accept it and will open a school therein for Indians of Nevada whenever a Government appropriation therefor shall have been obtained.

Meantime, if you desire it, the office will send a special agent to examine the location offered and to report upon its fitness for the purpose intended. Also the office can send you copies of plans which have been adopted for its school buildings, from which you will be able to gain an idea of the kind of buildings needed, and what will be the capacity of a building which \$10,000 will erect.

I hope that it may be possible to secure from the next session of Congress an appropriation for the support of this proposed Nevada school, and if it is made "immediately available" it may be possible to start the school within the next fiscal year.

Yours, respectfully,

A. B. UPSHAW,
Acting Commissioner.

DEPARTMENT OF THE INTERIOR,
OFFICE OF INDIAN AFFAIRS,
Washington, January 27, 1888.

SIR: I have the honor to acknowledge the receipt of the letter of Hon. H. L. Dawes, chairman of the Senate Committee on Indian Affairs, transmitting copy of "A bill (S. 1103) to provide for an Indian school at Carson City, Nev.," referred to this office for report, and in relation thereto I have to respectfully advise you that during the past year correspondence was had with several gentlemen on the subject of establishing a school for the Indians of Nevada, and they were informed that it would be impossible for the Indian Office, with the appropriation then available, to establish such a school.

Inclosed herewith you will find a copy of a letter on this subject addressed to the school commissioner at Carson City, Nev., on April 9, 1887, which gives the views of this office on the subject at that time.

The establishment of a large industrial training-school for the Indians of Nevada is greatly needed, as they are almost without school accommodations. There is only one reservation boarding-school and one day school at present in operation.

The majority of the Indians in that State are not on any reservation, and are homeless wanderers. If a good school were put in operation many of the young Indians could be induced to attend and receive a course of instruction which would tend to make them useful and self-supporting citizens of the State.

I have examined the inclosed bill, and heartily agree with the object of it.

The letter of Hon. H. L. Dawes, with inclosure, is herewith returned.

Very respectfully,

J. D. C. ATKINS,
Commissioner.

The SECRETARY OF THE INTERIOR.

DEPARTMENT OF THE INTERIOR,
Washington, January 30, 1888.

SIR: I have the honor to acknowledge receipt by this Department, on January 23, 1888, of your letter of the same date, inclosing bill (S. 1103) to provide for an Indian school at Carson City, Nev., with request that it be examined and reported back with my views and recommendations thereon.

In response thereto I transmit herewith a communication under date of the 27th instant, with its inclosures, from the Commissioner of Indian Affairs, to whom the matter was referred for report, wherein he states that he heartily agrees with the object of the bill for the reason that the establishment of a large industrial training-school for the Indians of Nevada is greatly needed, as they are almost without school accommodations.

I beg to add further for the information of the committee, that the Indians, for whose benefit the proposed school would be maintained, if established and provided for, are those upon and in the vicinity of the reservations in Nevada under the jurisdiction of the Nevada and Western Shoshone Agencies, numbering in all about 8,000 Indians, among whom there are probably 1,200 children; of these, educational facilities are provided for only 180 pupils, 75 in a boarding school and 105 in day schools.

In the last annual report from both of those agencies it is stated that the existing schools have been filled to their utmost capacity, and that additional school accommodations are required. From the Nevada Agency eighteen of the more advanced pupils were sent to the Industrial School at Grand Junction, Colo., which the agent reports had a demoralizing effect upon their parents, who mourn for them as lost, or as they would the dead, and also upon the remaining pupils and upon their parents, who fear that their children will be sent away when they arrive at the same proficiency.

Particularly pertinent to the proposition now under consideration are the following remarks of the agent of the Nevada Agency, Nev.:

"I sincerely hope that success will crown the efforts of those who are taking an interest in having an appropriation made for the erection of a building and the establishment of an industrial training school in Carson City, or somewhere within the borders of this State, as I firmly believe it would prove the very best thing which could be done for the rising generation of aborigines of this State, and my opinion is

fortified by the action of the last State legislature in session, when it appropriated \$10,000 to be expended for that purpose. The Indians are praying for such a school, where children can be taught within their reach. * * * There are enough Pah-Ute children of school age to fill a half dozen school-houses, provided there was some means devised for collecting them and compelling their attendance at school."

There appears, therefore, to be no question of the need for increased school facilities for the Indians on and near the reservations in Nevada, and the condition and necessities of these people are such as to warrant the belief that their educational and industrial needs will require the fostering care of the Government for some time to come.

The estimated cost for establishing industrial training-schools for Indian educational purposes, erecting, furnishing, and equipping the necessary buildings, etc., (not including purchase of land), is found from bids offered for and from cost of work on those already established to be from \$200 to \$250 per pupil. The smaller the school the larger is the estimated cost per pupil. For \$50,000 an industrial training-school can probably be established at or in the vicinity of Carson City, Nev., that will accommodate two hundred and fifty or more Indian pupils, unless cost of material and labor is very much higher there than in other localities. The cost of maintaining such a school will not be less than \$175 per pupil per annum, the rate allowed for the schools at Chillicothe, Ind. T., Salem, Oregon, Lawrence, Kans., and others (see 24 Stat., page 465).

The industrial training-school at Salem, Oregon, with capacity for two hundred pupils, is the only one yet established for the Indians on the Pacific coast. The Indians on that coast are mainly self-supporting, and the annual expenditures made for them are very small when compared with the large sums expended for many of the tribes and bands residing in the more easterly sections of the country.

As the successful cultivation of the soil in Nevada depends largely upon its proper irrigation, the Indian children residing therein should be trained to farm work in a school where the farming is done on irrigated land.

I therefore think that it is very desirable that such a school should be established somewhere in the locality indicated in the bill under consideration.

The bill should, however, in my opinion, be so amended as to leave it to the discretion of the Secretary of the Interior whether any land or other donation made for the purpose of the school by the State of Nevada, or otherwise, shall be accepted and used therefor, so that the suitability of location or proposed advantages shall be within departmental determination.

Very respectfully,

WM. F. VILAS,
Secretary.

The CHAIRMAN OF THE COMMITTEE ON INDIAN AFFAIRS,
United States Senate.

H. Rep. 4—44

LETTER
FROM
THE SECRETARY OF THE TREASURY,

TRANSMITTING,

In response to the resolution of the Senate of December 19, 1889, a report of the Third Auditor relative to the Indian war claims of the State of California.

JANUARY 15, 1890.—Referred to the Committee on Military Affairs and ordered to be printed.

TREASURY DEPARTMENT,
January 13, 1890.

SIR: I have the honor to acknowledge the receipt of the resolution of the Senate of December 19, 1889—

That the Secretary of the Treasury be, and he is hereby, authorized and directed to examine all vouchers, accounts, papers, and evidence which heretofore have been, or which hereafter may be, submitted to him in support of the war claims of the State of California against the United States, growing out of Indian hostilities and Indian disturbances in said State and upon the borders thereof, and therefrom ascertain and report to the Senate the total amount of all such claims, and also the amounts of money shown thereby to have been paid as principal and as interest thereon by the State of California, including the amounts of all liabilities by it incurred, and of all obligations by it assumed or issued therein but not paid by said State, including interest accruing upon money borrowed or upon obligations by it assumed or issued in payment or liquidation of the expenses incurred by said State in matters connected with said hostilities and disturbances; and also to report the authority of the State of California under which said expenditures so paid, liabilities so incurred, and obligations so assumed or issued were alleged to have been done; and also to report the amounts of money which have heretofore been paid by the United States as principal and as interest on account to said State and to any holders of the said obligations of said State, in partial payment of said claims; and also to report the amount of money claimed by the State of California to be still due it as principal and interest and payable by the United States on account of the matters herein recited.

In reply thereto, I have the honor to transmit herewith the report of the Third Auditor, dated the 13th instant, giving a full statement of these claims as shown by the records and coming within the knowledge of his office.

Respectfully, yours,

GEO. S. BATCHELLER,
Acting Secretary.

The PRESIDENT OF THE SENATE.

TREASURY DEPARTMENT,
THIRD AUDITOR'S OFFICE,
Washington, D. C., January 13, 1890.

SIR: I have the honor to return Senate resolution of December 19, 1889, relative to Indian war claims of the State of California, etc., which you referred to me December 21, 1889, for report.

Some of the information called for is not and could not well be within the official knowledge of any officer of the United States, and could be furnished only by the State. Upon the matters within the knowledge of this office I submit the following report:

EXPENSES SUPPRESSING INDIAN HOSTILITIES PRIOR TO JANUARY 1, 1854.

Acts August 5, 1854 (10 St., 582-583); August 18, 1856 (11 St., 91); June 23, 1860 (12 St., 104); July 25, 1868 (15 St., 175); and March 3, 1881 (21 St., 510).]

At the session of 1853-'54 the State applied to Congress, and by act August 5, 1854, the Secretary of War was authorized to examine and ascertain the amount of the expenses incurred and now actually paid by the State in the suppression of Indian hostilities prior to January 1, 1854, and to pay to the State the amount so ascertained, not to exceed \$924,259.65.

The State presented no claim under this act, hence the officers of the United States have no knowledge of the detail or the aggregate of such expenses. I understand that the State officials, upon learning that they would be required to present an itemized account, supported by vouchers, concluded not to file a claim, but to apply to Congress to change the programme.

To raise funds wherewith to defray said expenses the State had issued bonds running for a term of years, and bearing 7 and 12 per cent. interest, and sold them on the market. By act of August 18, 1856—evidently upon solicitation by the State—it was provided that the appropriation made by said act of 1854 should be applied to pay the holders of the bonds issued by the State on account of such expenses prior to January 1, 1854, the amount payable upon each bond to be indorsed by the State commissioners appointed under State law of April 19, 1856, etc.

Under this act the holders of bonds were paid, for principal and interest, an aggregate of \$915,897.49, leaving \$8,263.16 unexpended of the maximum, but that balance is no longer available, being in the "surplus fund." It is known to this office that some few bonds were not presented while yet the fund was available, but the entire number outstanding I can not state. Neither has this office official knowledge of the entire number of bonds sold by the State, its knowledge being necessarily confined to those presented for payment.

It thus appears that the Government proffered to the State re-imbursement of all said expenses incurred prior to January 1, 1854, to be ascertained by the usual method of an account and vouchers; that the State preferred and asked that, in lieu of that mode, the Government assume payment of the bonds whereby the State had raised the fund with which to defray said expenses; and that Congress assented to the request. It should therefore be conclusively presumed that the assumption of the bonds was in fact a full and complete equivalent to a direct re-imbursement to the State; and the matter of said expenses prior to January 1, 1854, should be regarded as an account fully liquidated and finally closed.

On the great bulk of the bonds interest was paid by the United States

only to January 1, 1854, although the act assuming payment was not passed until nearly two years and eight months thereafter; but this loss of interest fell, of course, on the bondholders, and not on the State.

I understand that the maximum of \$924,259.65 (act of 1854) had been based upon a computation of interest only to January 1, 1854, and as that sum was not enlarged by the act of 1856, the fund would not suffice for any greater allowance of interest; at all events, the rule was adopted to pay interest only to January 1, 1854, and on that basis the great bulk of the payments were made.

A few bonds were presented which had been issued in 1854 and 1855; but it was held that they could not be paid without further legislation. I understand that the reasons for that conclusion were, that they had not entered into the estimate by the State upon which said maximum was fixed; also that the act of August 5, 1854, had been confined to expenses incurred and now actually paid. The act of June 23, 1860, provided for payment, from the unexpended balance, of "any outstanding and unpaid bonds and coupons" on account of the war debt of the State prior to the passage of the act of August 5, 1854, but bearing date subsequent to January 1, 1854. Under the clause above quoted it was considered that allowance of interest on the bonds thus provided for could not be restricted to January 1, 1854; hence on such bonds interest was paid to July 1, 1860.

On the part of the State it has been represented that it had not completed the auditing of said expenses when it applied to Congress at the session of 1853-'54, and that its computation of \$924,259.65 was only partial, and based on the auditing as far as then accomplished; that the aggregate of such bonds issued by the State much exceeded said maximum; also that the State itself had redeemed and now holds a large number of the bonds.

If Congress should deem proper to make provision for the payment of any such bonds now outstanding, it would seem just that the State should stand upon the same footing with individual holders. And in the event of such further legislation, it is highly important that Congress make some very specific provision to govern the matter of interest. The Government may perhaps not deem proper to pay 12 or 7 per cent. interest for long periods to holders who did not present their bonds when redemption thereof was proffered by the United States.

In connection with this subject, I invite attention to an elaborate report by the House Committee on War Claims, which will be found in House Report No. 1847, Forty-seventh Congress, second session.

EXPENSES SUPPRESSING INDIAN HOSTILITIES IN 1854, 1855, 1856, 1858 AND 1859.

[Act March 2, 1861, 12 Stat., 199.]

By said act the necessary amount, not to exceed \$400,000, was appropriated to re-imburse the State expenses incurred in sundry Indian expeditions in the years named. Presumably the State incurred no such expense in 1857; otherwise provision therefor would, no doubt have been included in the act.

Under this Act, there was found due and was paid to the State an aggregate of \$230,529.76.

HUMBOLDT INDIAN EXPEDITION OF 1861—CAPTAIN WEEK'S COMPANY.

[Act of June 27, 1882, 23 Stat., 111.]

I understand that the State presented to the Secretary of War, in 1887, a large and miscellaneous claim, covering a period of several years, and relating to volunteer service in the late war, Indian hostilities, guarding overland mail, etc. The Secretary of War extracted therefrom one item which seemed to come within the province of the above act referred to, viz, expenses of Captain Week's company in the Humboldt Indian expedition in 1861. The State claimed on this item \$38,323.74; but, on reducing the charges to rates paid by United States for like service, etc. (as required by said act), the aggregate found due the State was \$11,723.64; and that sum was paid from appropriation made in deficiency act of October 19, 1888. Only the papers relating to this one item came before this office; respecting the other matters embraced in said claim I have only the general and unofficial information above noted. I presume that the Secretary of War has reported, or will report thereon to the Senate, in pursuance of Senate resolution of February 27, 1889.

MODOC WAR, 1872-'73.

[Act January 6, 1883; 22 Stat., 399.]

By section 2 of said act \$4,441.33 was appropriated to pay the State, and to citizens thereof, for arms, ammunition, supplies, transportation, and services of volunteer forces, as found due and reported by General Hardie to the Secretary of War, and specially reported by the Secretary of War to the House of Representatives. The amount found due and paid to the State was \$495.72. The residue was due to citizens \$3,945.61.

Very respectfully,

W. H. HART,
*Auditor.*Hon. WILLIAM WINDOM,
Secretary of the Treasury.

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California Branch
OF THE
American Folk-Lore Society

THE first meeting of the California Branch of the American Folk-Lore Society during 1906-07 will be held in Room 22, South Hall, University of California, Berkeley, on Tuesday evening, September 11, 1906, at eight o'clock. Professor A. L. Kroeber will speak on "California Indian Myths and Songs," with illustrations on the graphophone. You and your friends are cordially invited to be present.

This meeting being the first of the year, the election of officers and members of the Council for 1906-07 will be held.

CHARLES KEELER,
Acting President.

A. L. KROEBER,
Secretary.

work in a Jurassic dinosaur quarry opened by him during the preceding season at the base of the Freezeout Mountains in southern Wyoming. After successfully completing this work he began, early in June, explorations in the chalk (Niobrara) of western Kansas, where he was joined by Dr. E. H. Sellards as assistant. It is the earnest desire of the curator of this department that the paleontological collections of the museum shall eventually represent in a creditable manner the faunas of all the more important fossil-bearing horizons of our own country at least. It was with the idea of acquiring such a representative collection of Niobrara fossils that the work in Kansas by Mr. Gilmore and Dr. Sellards was undertaken. Already some forty-five boxes of material have been collected and we hope to continue the work in this formation for some years.

Mr. W. H. Utterback completed the unearthing of the splendid skeleton of *Diplodocus*, discovered by him the preceding year in the Jurassic deposits on the Red Fork of Powder River at the foot of the Big Horn Mountains in central Wyoming. In this same region he also secured considerable portions of the skeletons of two other colossal Jurassic dinosaurs. In the latter part of August Mr. Utterback was transferred to central Montana to continue the work in the Cretaceous of that region carried on during the month of August by the present writer. In this field considerable new and interesting material has been discovered, coming chiefly from the Judith River beds.

Research Work.—In research, beside several shorter papers by the curator, Mr. Douglass and Mr. Gilmore, there have appeared or are now in press an important paper by Mr. Douglass on the vertebrate fauna of the Tertiary lake beds of Montana (*Annals Carnegie Museum*, Vol. 2, pp. 145–199 with Plate and 37 figures in the text); a paper by the present writer on the 'Oligocene Canidæ' (*Memoirs Carnegie Museum*, Vol. I., No. II., pp. 65–108, 6 plates and 7 figures in text) and another by the same author on the 'Osteology of *Haplocanthosaurus*' (*Memoirs Carnegie Mu-*

seum, Vol. II., No. I., pp. 1–75, 6 plates and 30 figures in text).

The most important additions to the exhibition series during the year have been the skeleton of *Daphænus felinus* mounted by Mr. A. S. Coggeshall and the skeletons of a Loup Fork camel and of an Oligocene sabretoothed cat (*Hoplophoneus*) mounted by Mr. O. A. Paterson. Two splendid skeletons of *Ichthyosaurus* have also been placed on exhibition.

Considerable progress has also been made in the preparation of casts of the skeleton of *Diplodocus carnegii* for exchange with other museums.

J. B. HATCHER,

Curator Vertebrate Paleontology.

CARNEGIE MUSEUM,

October 6, 1903.

ETHNOLOGICAL AND ARCHEOLOGICAL SURVEY OF CALIFORNIA.

For several years the University of California, through its Department of Anthropology and by the liberal assistance of Mrs. Phoebe A. Hearst, has been engaged in an Ethnological and Archeological Survey of the State. A large amount of material, illustrative of Indian life and culture in past and present times, has been obtained and will form an important part of the anthropological collections which will in the future be exhibited in a museum of the university at Berkeley. At the present time this collection, with others of the department, is temporarily placed in one of the buildings of the affiliated colleges belonging to the University in San Francisco. Here the large and valuable collections are safely cared for until the permanent museum building is secured.

Systematic explorations are being made of the later gravel deposits, of several caves, and of the ancient shellheaps, in order to ascertain when man first occupied this region. The languages of the existing Indians are being studied by experts of the department; the customs and mythology of the different tribes are being carefully recorded; and collections illustrating their arts are being formed for the museum. A study of the physical characters of the various groups of Indians, combined

face was high in relation to the width, leptoprosopic." "The lower jaw had a well-defined angle, the body of the bone was massive in the males, and with a pronounced chin."

So much for this first memoir, which leaves to be desired only greater numbers of specimens from some of the counties and, especially with the relation to cranial capacity, estimates of height of the individuals. A second memoir, to contain an account of prehistoric Scottish skulls, as well as a discussion of the character of Scottish crania and heads in their general ethnographical relation to prehistoric races in Britain, and to the people of the adjoining part of the continent of Europe' is to follow.

A. HERLICKA.

U. S. NATIONAL MUSEUM,
WASHINGTON, D. C.

VERTEBRATE PALEONTOLOGY AT THE CARNEGIE MUSEUM.

THROUGH the continued generosity of Mr. Carnegie the usual activity has been maintained during the past year in the Department of Vertebrate Paleontology at this museum.

The Bayet Collection of Fossils.—Negotiations begun more than a year ago by the present writer resulted in July in the acquisition of the paleontological collections of Baron de Bayet of Brussels, Belgium. This collection is especially rich in Mesozoic vertebrates from Solenhofen, Cerin, Holzmaden, Lyme Regis and the province of Benevento, Italy; in Tertiary fishes and other vertebrates, invertebrates and plants from the famous locality of Monte Bolca, near Verona, Italy; from Armissan, near Narbonne, France; from the Belgian Tertiaries; from Sicily, etc. It also contains large and valuable collections of insects and other invertebrates from the Solenhofen beds of Bavaria, a superb collection of European cephalopoda from the Mesozoic and of Paleozoic trilobites and other invertebrates.

Though containing no types and little that is new to paleontology, its acquisition by an American museum is of importance as making accessible for the first time to American stu-

dents any considerable collection of European vertebrates without the necessity of a trip to Europe. Dr. C. R. Eastman has undertaken to prepare a memoir descriptive of the fishes in the collection, and it is the desire of the curator of the department to arrange for the treatment of the other groups in a similar manner by equally competent specialists, so that the material in the collection may be made known and available for purposes of comparison to students of paleontology.

It will doubtless be many years before a similar opportunity will present itself for acquiring at a single stroke so large and varied a collection of European fossil vertebrates, and American paleontologists are indebted to Mr. Carnegie for his generosity in supplying the funds necessary for the purchase of this valuable collection.

Field Work during the Season of 1903.—During the season just drawing to a close four parties have been engaged, under the general direction of the curator, in studying the geology and in collecting vertebrate and other fossils from various Tertiary, Mesozoic and other horizons of the west, chiefly in Kansas, Wyoming and Montana.

Pursuant to a general plan undertaken some time since, Mr. Earl Douglass has continued his explorations of the Tertiary lake basins of western Montana and has been successful in securing considerable collections representative of the fossil faunas and floras of those deposits. Of greatest importance among the results of his labors in that region may be mentioned the discovery of Oligocene beds referable to the White River and containing the remains of a rich and varied vertebrate fauna in a good state of preservation. Heretofore the White River formations of that region have yielded comparatively few and for the most part poorly preserved vertebrates. In addition to his work in the Tertiary Mr. Douglass was also able to make some interesting collections from, and observations relating to the Carboniferous and Permian(?) of that region.

During the earlier part of the season Mr. C. W. Gilmore was engaged in completing the

with that of the skeletons found during the archeological explorations, is being made in order to determine the physical relations of the Indians of California with those of other regions. By correlating the physical characters, the particular cultures of the past and present Indians, and the various linguistic stocks or families still extant, it is hoped to solve the great problem of the relationship of the numerous groups of Indians in California, and their relationship with peoples of other parts of the continent and possibly with certain tribes of Asia.

Nowhere in America has there been such a diversity of Indian languages as in California, a condition which has long puzzled anthropologists. During the past five years more investigations of these languages have been made by the University and by eastern institutions than in all previous time. These Indian languages are now fast disappearing. Several are at the present moment known only by five or six, others by twenty or thirty individuals, and hardly a year passes without some special dialect, or even language, becoming extinct. For this reason it is desired that students should be instructed in the methods of recording and studying Indian languages, and then devote themselves to special research. The University is, therefore, giving instruction in this branch of linguistics with the hope of preparing students to carry on the research before the opportunities pass away. Similar reasons apply to researches in other divisions of ethnology, and in archeology; hence the training of students in these subjects is also undertaken by the Department of Anthropology.

The officers of the department make a special appeal to persons in all parts of the State and adjacent regions for aid in this survey. Hundreds of Indian objects are found annually, which if carefully labelled as to where and how found and sent to the university, would, when brought together for comparative study, aid in the settlement of many important questions. The distribution of a particular kind of stone implement or of an ancient form of basket, and of many other objects of Indian manufacture (even the peculiar stone

of which an implement is made is of great importance), will aid in determining the distribution of a tribe or group of which other records may be lost or so uncertain that just such confirmatory evidence to establish a particular point is required.

Information relating to the location of caves, shellheaps, old burial places, ancient village sites, and scattered fragments or survivors of nearly extinct tribes, is earnestly solicited, that such may be investigated by the department and may be correctly recorded on its ethnological and archeological maps of the State.

The university is by this survey carrying on a research of great importance in obtaining a knowledge of the first peopling of the Pacific Coast and of the early migrations, and of the relationships of the recent and present Indians, a research that is required by anthropologists and by all interested in the early history of man. This work has been well begun, but assistance of many kinds is needed for its progress. This assistance it is hoped will be given to aid the University of the State in an undertaking of such general interest.

Two volumes of the publications of the department, relating to the languages, myths and customs of certain tribes of California, are now in press and are to be followed by others as the material is prepared.

Correspondence leading to aid in this survey is solicited by the Department of Anthropology of the University of California.

BENJ. IDE WHEELER,
President of the University.

F. W. PUTNAM,
Director of the Department of Anthropology.
BERKELEY, CALIFORNIA,
October 15, 1903.

SCIENTIFIC NOTES AND NEWS.

PROFESSOR RAPHAEL PUMPELLY, of Newport, R. I., has recently returned from a summer's journey in Turkestan, where he made a reconnaissance under the auspices of the Carnegie Institution of the ancient human occupation of the region in relation to its physiography. The other members of the expedition were Professor W. M. Davis, of Harvard; Mr.

Ellsworth Huntington, Carnegie research assistant, and Mr. R. W. Pumpelly, with Mr. S. de Brovtzine of St. Petersburg as interpreter. Mr. Richard Norton, director of the American School of Classical Studies in Rome, was an independent member of the party. From Baku, the great petroleum port on the west coast of the Caspian, the travelers crossed by steamer to Krasnovodsk May 23, whence the Central Asiatic railway carried them, with many stops and side excursions on the way, to the end of the main line at Tashkent and to the end of a branch line at Andizhan June 26. Professor Pumpelly, with Messrs. Norton and Pumpelly, then made an excursion southeastward across the Alai range and valley to Lake Karakul on the northern Pamir, returning *via* Andizhan, Baku and Constantinople, and reaching America on September 4. Professor Davis and Mr. Huntington went northeast, crossing the western Tian Shan ranges to Lake Issikul, where they separated; Professor Davis turned northward and came home *via* Semipalatinsk, Omsk and St. Peterburg; Mr. Huntington went south to Kashgar and west to Samarkand and Aschabad, where he has lately arrived and where he will make his winter headquarters after an excursion into northern Persia.

THE Research Laboratory of Physical Chemistry at the Massachusetts Institute of Technology, the establishment of which was announced in SCIENCE for June 5, 1903, was opened on September 20 with a staff of eight research associates and assistants and two graduate scholars working under the direction of Professors A. A. Noyes, H. M. Goodwin and W. R. Whitney. The following investigations are already in progress: 'The Electrical Conductivity of Aqueous Solutions at High Temperatures (up to 306° and higher),' three separate researches carried on by Dr. W. D. Coolidge, Dr. H. C. Cooper and Mr. A. C. Melcher; 'The Conductivity of Fused Salts,' by Mr. R. Haskell; 'Electrical Transference Determinations with Nitric Acid,' by Mr. Y. Kato; 'The Migration and Coagulation of Colloids,' by Dr. J. C. Blake; 'The Equilibrium in Solution between Milk Sugar

and Its Hydrate,' by Mr. C. S. Hu; 'The Dissociation-Relations of Sulfuric Acid at Various Temperatures,' by Mr. Stewart; 'The Hydrolysis of Ammonium Sulphide determined by Vapor Pressure Measurements,' by Mr. C. F. Sammet. The searches upon the conductivity of aqueous solutions and upon transference are aided by grants made to Professor Noyes by the Carnegie Institution. Besides these physical and chemical investigations, work is being carried on with the assistance of Mr. C. S. Hu in developing a new system of qualitative analysis which shall include nearly all the metallic elements.

At the ceremonies attending the installation of the Rev. Dr. Gordon as principal of the Queen's University, Kingston, Ont., the degree of LL.D. was conferred, among others, upon Dr. J. E. Creighton, professor of philosophy at Cornell University, and Dr. J. Goldschmidt, professor of mineralogy, Hamburg University, Germany.

THE Harvard correspondent of the *Evening Post* states that the Hon. William H. Murray, secretary of the Navy, and Mr. Gifford Pinchot, chief of the Bureau of Forestry, will speak at a meeting of the members of Harvard University on November 2, under the auspices of the Political Club, a non-partisan organization of students organized to promote intellectual and active participation in politics on the part of university men. Secretary Murray's subject will be 'The Administration of the Navy,' and Mr. Pinchot's 'The Opportunity in the Government Scientific Department.'

DR. EDGAR J. BANKS has been given charge of the archeological excavations to be undertaken near Bysmias by the University of Chicago with the permission of the Turkish government.

P. G. NUTTING, A.B. (Stanford), Ph.D. (Cornell), has been appointed to a position in the National Bureau of Standards.

DR. L. MESSERSCHMIDT has been appointed assistant to the director of the Royal Museum in Berlin.

Am. Anthropologist, Vol. 3 (ns), No. 3. Sept. 1901.

NOTES AND NEWS

Anthropology at the University of California.—A department of anthropology has been established by the regents of the University of California. The work of this department, for the present, will be anthropological research and the formation of a museum. Mrs. Phoebe A. Hearst has for several years been collecting a large amount of valuable material from the several expeditions she has established, particularly in Egypt, in Peru, and in California. These collections she gives to the University at Berkeley. The University has also a large collection from Alaska, presented by the Alaskan Commercial Company; and it is known that other collections are to become the property of the University when the museum is established. There are also now in the University many archeological specimens and human crania obtained from various parts of the state. For the storage and preservation of all this valuable material a temporary fire-proof building of brick and iron is to be erected at once. It is believed that this action will also be an incentive to the friends of the University to provide the funds for a museum building adequate for the proper exhibition of the collections in all departments.

As an encouragement to others and as an expression of her great interest in the new department, Mrs. Hearst, who is one of the regents and a most generous patron of the University, makes a gift of \$50,000 a year for five years for anthropological research. This amount will be devoted to continuation of the work in Egypt and in South America and to obtaining Greek and Roman antiquities; also to a thorough research of the archeology and ethnology of California, with particular reference to investigations of the deposits from the supposed Pliocene gravels to recent times, with the object of discovering when man first appeared on the Pacific coast; also to a study of the many Indian tribes of California, their languages, myths, and customs. For this work several parties are already in the field.

At present there will be no regular courses in the department, but university lectures on special topics in anthropology will be given from time to time. The first of these lectures was delivered on September 20 by Prof. F. W. Putnam, who was invited to outline the purpose and scope of the new department and the methods of anthropological

research. The second lecture was by Miss Alice C. Fletcher on the value of ethnological study. The third lecture, by Mrs Zelia Nuttall, was on the picture-writing of the ancient Mexicans.

Dr A. L. Kroeber and Mr P. E. Goddard have been appointed respectively instructor and assistant in anthropology with assignment for field-work among the Indians of California. Prof. J. C. Merriam of the paleontological department has been given immediate charge of the research among the gravel deposits. Dr P. M. Jones is engaged in archeological work with special reference to Santa Rosa island. An honorary advisory committee has been appointed by the regents, as follows: Dr Benjamin I. Wheeler, President of the University; Prof. F. W. Putnam, Chairman of the Committee; Mrs Phoebe Hearst; Miss Alice C. Fletcher; Mrs Zelia Nuttall; Dr Franz Boas; Prof. John C. Merriam. Mr J. G. M. E. d'Aquin has been appointed assistant secretary and executive officer of the department.

education of Indian children. By them they become men and women. Ball-play, the author tells us, "is almost unrepresented among these utilitarian Red-men. I never saw any ball-game except among the Arekunas of Roraima." Its use only by adults and its rarity alike suggest borrowing from some other people. The "coming from town" representations are very interesting and afford abundant scope for the primitive imagination. Some of the animal-plays involve great physical skill and mental acumen. The drinking of *paiwarie* has in these latter days turned the *macquari* game into a regular orgy. Indeed, except mere children's games, the Warau shield-game is "the only one not accompanied by drinking." The Waraus, the author suggests, "have never risen to the level of a good drink," but it is interesting to know that "the energy, emulation, and excitement shown by the Waraus, in their liquorless game, are at least equal to those shown by the

of implements, the kitchen-middens (far older than any mounds), are other evidences of high antiquity. At least 2000 B.C. (probably much earlier) must be fixed upon for the appearance of the Red Race in America,—the immigration (from Europe?) took place in the paleolithic period.

Wortman (J. L.) The probable successors of certain North American primates. (Science, Lancaster, Pa., 1901, N. S., XIII, 209-211.) Author holds that not only are the extinct North American forms and the living South American *Cebidæ* similar, but "the one was the direct descendant of the other." Moreover, "had the conditions been favorable, and the southern barriers been sufficient to arrest further progress, we could believe that through stress of environment a much higher type of monkey, and possibly a man, might have been evolved in the Western Hemisphere in the manner so ingeniously suggested by Duncan."

Kroeber, A. L. - Earthquakes

Barrett, S. A. - Indian Opinions of Earthquake of April 1906

Journ. American Folk-Lore, Vol. 19, 1906

EARTHQUAKES.

All the Indians of California have a name for the earthquake, and most of them personify it. The belief that earthquakes are caused by the movements of a giant who supports the earth, an idea that crops out in many parts of the world, does not seem to be prevalent among them. Earthquake is a man of supernatural power, usually either allied or contrasted to Thunder. Sometimes there are several earthquake brothers. In northwestern California, among the Yurok, Earthquake shakes the earth by his running, just as Thunder, ~~~~~

also imagined to be a man, produces thunder and lightning by running in the sky and opening and shutting his eyes. Earthquake is said by these Indians to have originally lived at the village of Kenek, on the south side of Klamath River, some thirty-five miles from its mouth. He was a most successful shinny player, defeating all comers by causing the ground to rise in waves under their feet, so that they stumbled and fell as they ran. He was finally defeated by a visitor who observed that wherever Earthquake himself ran the ground was level and undisturbed, and who, therefore, kept close to him until he succeeded in winning the game. At the present time earthquakes are caused by the tilting of the world. This tilting is produced when the deerskin and jumping dances are not held. When two earthquakes occur in the same year it is a very bad sign, for then the world is far off its level. If the earth should tilt far enough it would slide off altogether. The earthquakes are therefore a warning, which has in the past always been obeyed.

One tradition represents Earthquake as a man travelling northward along the coast to the end of the world. He is followed by Thunder, who wishes to be accepted as his companion. Earthquake at first is doubtful as to Thunder's power, but after the latter has given several exhibitions of rumbling and shaking that almost equal those of Earthquake himself, the two continue the journey together.

A somewhat similar relation between the two powers is found in a Yokuts myth from Tule River, in the south central part of the State. Earthquake and Thunder contend for superiority. Each hides the children of the other, but both find their own and liberate them with a display of power.

A. L. Kroeber.

SAN FRANCISCO.

WATER MONSTERS IN NORTHERN CALIFORNIA.

The Indians of Trinity River, belonging to the Wintun and Chimariko stock, have a belief in a mythical animal known as a "water panther." The animal is said to be two or three times as large as an ordinary panther, and has enormous eyes. These animals are supposed to occur in several places, but never are seen except at times of flood. At the present day they do not attack people, but formerly were said to have done so.

On the Klamath River the Shasta Indians have a related belief in a "water-dog." These live in dangerous whirlpools in the river, and appear like huge spotted dogs. They cause the death of persons by drowning. The bodies of those drowned thus are, it is thought, always found covered with spots similar to those of the "water-dog" itself.

Roland B. Dixon.

INDIAN OPINIONS OF THE EARTHQUAKE OF APRIL, 1906.

It is the custom of the few Indians of Wintun stock, who now live in Cortina valley, in the western foothills of the Sacramento valley at a point about eighty-five miles nearly due north of San Francisco, to hold each spring a ceremony called Hesi. During an attendance at this ceremony in May, 1906, the following theories concerning the recent great earthquake which affected San Francisco and other parts of the Coast Range region in California were gained from a speech made by the shaman who conducted the ceremony and from discussion by the other Indians assembled.

The world was originally much smaller than at present. As the Indian population in times past increased, the earth was rent and stretched by Coyote Old Man, the southern Wintun culture-hero, in order to make room for the newcomers. In the beginning the surface of the earth was a plain, but with the rendings, of which there have already been four, the present mountains, valleys, and other physiological features were formed. There is to be another great rending of the earth, in which the mountains are to be razed and the whole surface of the earth is to be made level, like the Wintun abode of the dead. Quite naturally, the great earthquake which had occurred less than a month previously was connected in the Indian mind with this expected catastrophe, particularly by virtue of the fact that at the time of the ceremony referred to there were small earth tremors felt almost every day, and also owing to the fact that at that particular time there was on Cache Creek, at a point not more than fifteen miles distant, a great landslide which dammed the stream for several days, finally breaking with the weight of accumulated water and doing considerable damage at Rumsey, the nearest town down stream.

There were, however, differences of opinion concerning these seismic disturbances. One of the shamans held that, as the Indians are so nearly extinct, these disturbances were the forerunners of the great levelling which is to transform the world. On the other hand, the old shaman above referred to, who conducted the ceremony on this occasion, held that the Indians are not entirely gone and that the disturbances were the forerunners of another stretching of the earth, this time in order to make room for the ever-increasing white population. He was of the opinion, however, that immediately all the Indians are dead, which will be very soon, according to him, this great catastrophe will totally destroy all things on the earth and render it like the Wintun abode of the dead.

This same difference in opinion was found to exist among many of the Indians assembled at this ceremony, some expressing the belief

that the great levelling or end of the world was at hand, others accepting the explanation given by the old shaman that this was merely another stretching of the earth to make more room. But all seemed to be confident that ultimately there would be a great upheaval and levelling which would obliterate all things at present upon the earth.

BERKELEY.

S. A. Barrett.

LEGEND OF THE TETON SIOUX MEDICINE PIPE.

THE following account of what seems to have been an important tribal ceremony was obtained from Percy Phillips, a young full-blood educated Sioux, living on the Cheyenne reservation, South Dakota. The pipe referred to in the account is said to belong to the Sans Arcs division of the Teton Sioux, and is in the possession of Red-Hair, the keeper. The ceremony lasts about half a day and the singing of the ritual is of about one hour's duration. The ritual is preceded by songs from the medicine-men. The pipe when not in use is kept in a bundle which is about three feet long; the pipe itself being protected by gifts or offerings which have been made to it, then wrapped with buckskin and placed in a bag of woven buffalo hair. The outer wrapper of buffalo hide has been replaced by one of canvas. The ceremony is said to be performed in influential families when a girl first attains the age of womanhood and also when a period of mourning is stopped by a formal feast. This account is merely a fragment, but may lead, it is hoped, to further investigation.

When the Indians were all living together in the east, near a great lake, they were encamped in a large circle. At that time there was supposed to be but one language spoken; and there were chiefs for every tribe, one chief to every band.

One day two young men went out hunting in a mountainous country. At the top of a high table-land they found game. On their way down the hill they saw a woman coming towards them. As they came near to the woman they noticed that she had something in her arms. On approaching still nearer they discovered that she was a fine-looking young woman, carrying a pipe on her left arm. Suddenly one of the young men said: "Let us outrage her." He tempted the other man, who said: "No, it is not well that you should do anything of the sort, for she is of mysterious appearance." When they came closer, both men stopped and obstructed her way. The woman stopped and said: "I heard what you were saying." The tempter urged his fellow, and said: "Let us leap upon her." The other man answered: "No, you must not harm her." The tempter said: "Yes, I will attack her, for there is no one around." The other man said: "You may, but I will stand aside." The woman said: "I do not wish to stir up any strife, since I am on a special errand from the Great Medicine." With this she stepped aside, took the pipe, which was seen to be filled, from her left arm and laid it down upon a buffalo chip, with the stem directly toward the east. Then

(Ready this Fall)

THE INDIAN A HISTORY

AN INTERESTING BOOK FULLY
ILLUSTRATED

BY

WARREN K. MOOREHEAD, A.M.,

AUTHOR, "THE STONE AGE IN NORTH AMERICA," CURATOR
OF THE DEPARTMENT OF AMERICAN ARCHAEOLOGY,
PHILLIPS ANDOVER ACADEMY; MEMBER OF THE
UNITED STATES BOARD OF INDIAN COM-
MISSIONERS; FELLOW, AMERICAN
ASSOCIATION FOR THE
ADVANCEMENT OF
SCIENCE, ETC.

BEING A HISTORICAL NARRATIVE OF INDIAN EVENTS BETWEEN 1850
AND 1914. THE PRESENT CONDITION OF THE AMERICAN INDIAN;
HIS POLITICAL HISTORY AND OTHER TOPICS

1914

THE ANDOVER PRESS

ANDOVER, MASS.

A STRANGE AND PECULIAR PEOPLE

The Indian's sun is passing below the western horizon. He has presented, to the world, a most picturesque and interesting career. He has been the subject of many books and endless investigations in both ancient and modern days. No race in recent times has so appealed to the imagination. His origin, his peculiar customs and unique life have engaged the attention of a multitude of writers the past four centuries.

Yet, with it all, we have no complete and comprehensive treatment of the Indian as a race. There are reference books, publications of institutions and other excellent books. He who would study the Indian must consult a multitude of authorities. Two splendid serial publications are so expensive that they are far beyond the purse of the average man, woman or library.

In view of the accumulation of knowledge concerning Indian matters, the time is opportune for a real history of this remarkable nation—a history that shall bring together in complete form all that is known concerning the Red Race.

INDIAN EPOCHS

Between 1880 and the present time the bulk of the Red Americans have been compelled to completely change their mode of life. Between 1800 and 1880 there was another change—less marked. Back of that we have the colonial period, in which the native Americans were as cards in the hands of shrewd white gamblers. Still further remote, is the period of discovery and the introduction of European objects. And stretching back into the unknown, lies the stone age and the origin and development of the Red Race in America.

Mr. Moorehead has undertaken to prepare a comprehensive history of the Indian in some eight or ten volumes, and we shall publish same from time to time during the next seven years. The first will deal with the Indian of today. Each book will be complete in itself, and a subscription on the part of institutions or individuals to the first volume, places absolutely no obligation to subscribe for succeeding volumes. We now announce **THE INDIAN—A HISTORY, Period 1850-1914.**

After many years of study and research it appears to the author that if one desires to thoroughly understand Indian character, history, ethnology and archaeology, one should begin with the present and work straight back into prehistoric times.



OG LALA WOMAN

PINE RIDGE, 1909. PHOTOGRAPHED BY W. K. MOOREHEAD



JACK RED CLOUD

SON OF THE WAR CHIEF OF ALL THE SIOUX. PINE RIDGE, 1909
PHOTOGRAPHED BY W. K. MOOREHEAD

THE INDIAN—A HISTORY

This volume will treat of the transition period, the change from the old Indian to the new.

The present deplorable state of the Indian race is set forth fully and all statements are verified by government documents, investigations, reports and testimony of witnesses. The progress of the Indian is fully described. There are numerous illustrations and maps, exhibiting the changing conditions. The Plains wars—never properly treated, and always made sensational—will be described in detail. Sitting Bull, Red Cloud, Joseph, Spotted Tail, Hole-in-the-Day, Cochise, Geronimo and all the other prominent men will have their proper places. The influence of the buffalo upon the life of the Plains tribes will constitute a special feature. The treaties, agreements, etc., will all be found comprehensively treated.

Such ceremonies as survive during this period will be set forth, and comparisons made between the former reservation life and the present existence of individuals on allotments.

IMPORTANCE OF THE BOOK

The chief value of THE INDIAN—A HISTORY, lies in the fact that it is a history of causes and events, in the large sense. It reviews the past years of mismanagement and ignorance in Indian affairs, and presents in concrete form what the Nation must do if we desire to save the remnants of our Indian tribes. It relates what every citizen of our republic should know.

The history is not a sentimental book—and we have had too much mere sentiment in Indian affairs—neither is it denunciatory. It presents for the consideration of thoughtful men and women what has been termed, "Our National Problem."

THE AUTHOR'S PREPARATION FOR THE TASK

The past six years Mr. Moorehead has served on the United States Board of Indian Commissioners, being appointed by ex-President Roosevelt. Previously, he had studied and explored among ancient Indian remains in twenty states and for several scientific institutions. His labors cover twenty-seven years and have been favorably received in this country and abroad. He is the author of six books and over fifty reports, pamphlets, and articles. He holds membership in many

scientific societies. As a member of the Board of Indian Commissioners, he investigated White Earth (Minnesota) Reservation in 1909, and brought about prosecutions, through the Department of Justice, against those who had defrauded Indians out of their lands. He spent some time in Oklahoma and made public in a pamphlet the sad conditions of the Five Civilized Tribes. This forced Congressional action. He has been accumulating data from various sources; receives much information from the Indians themselves, and will draw the political history of Indian affairs from these and Government reports.

Upwards of 300 officials, missionaries, teachers, scientists, and others living in Indian communities, have sent him data concerning the Indians of to-day. These valuable statistics will be presented in tabulated form.

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We feel confident that you will find THE INDIAN—A HISTORY a very important, interesting and valuable contribution to literature, science and history. We have made the price at about cost—\$3.75. This includes delivery. The book pages will be the size of this circular. The work will contain 500 pages and many plates. Ordinarily, such works sell at \$5 to \$6 and never under \$4.50. Those who subscribe and pay for the book on delivery will remit \$3.75. Persons who are willing to remit with the order (now) will receive the books, express paid, for \$3.25. The publishers make this inducement to encourage advance payment, in view of the great expense of the undertaking.

We solicit your order.

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SOME COMMENTS ON HIS PREVIOUS PUBLICATIONS

The Historian, John Fiske, stated in a letter some years ago concerning Mr. Moorehead's historical account of the Ohio Indians; "I wish we could have had something of the sort long ago. It is invaluable."

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Le très important ouvrage de Moorehead est le fruit de vingt-cinq années d'études sur la préhistoire américaine.— *Journal de la société des americanis tes de Paris*.

CLASS HISTORY

By LOUISE TRUCHOT

Many great events have taken place during the past year, and should the class of 1919 ever forget their senior year they can recall that memorable date, November 11, 1918, and days following when we watched so eagerly for the morning papers. The world has experienced much, but we feel that no progress has been made that will mean so much to the future of our people as will the progress of the class of 1919.

We as a class are 18 in number, representing five different states and thirteen distinct tribes. Never before in the history of this school has a class historian had the pleasure of introducing thirteen tribes to the public. We have come from mountain, hill and plain, to seek seek an education. Each of us has been lured to Sherman Institute by the splendid opportunities it offers and by the beauty of Southern California. From this land of the setting sun we get a large part of the class, the Mission, Mono, Piate, Hoopa, Wylackie and Klamath tribes being represented. As class historian, I am proud of the representatives of each tribe and proud of the fact that in all the graduating classes of the school the Mission tribe alone has had one or more representatives in each. They received their name through the early Franciscan missionaries who labored among them for years. Little was known of this tribe until the earlier part of the 18th century. Springing from the Shoshonean stock they were scattered from the Colorado River to the Pacific and were very backward in civilization.

Through the persistent labors of Father Junipero Serra and his faithful successors they became civilized and those grand old Spanish-Indian missions were built from San Diego to San Francisco, which have been the glory and wonder of all the world, still stand as monuments to their memory.

In 1835 through the overthrow of the Spanish government by the Mexican revolutionary government there came oppression, spoliation and destruction. The Fathers were banished, the missions left to ruin and the Indian driven from his once peaceful home to the desert and mountain. Through the love and sympathy of Helen Hunt Jackson public attention was attracted to this outcast race through articles and books written by

her, and the government set aside small reservations for their occupancy. They are much given to farming, notwithstanding the fact that most of their land is poor and an uncertain water supply. Carpentering, Blacksmithing, Shoe and Harness making have occupied the attention of the boys of this tribe and all have become proficient in these arts.

From the northern part of the state we get one of our best students from the Wylackie tribe. Little is known of this people but from what we know of this young lady they must have been an intelligent and progressive people. This girl came to this school poor in health. She went through the grades, each year appreciating more and more what the school had done for her. She has been a leader in school activities and was always interested in athletics, social affairs, Christian work and in her academic and industrial work as well. She is also musical and plays the piano well, is a member of the mandolin club and is one of the school's best vocal soloists. All this, including her diploma from the domestic science and the dressmaking departments, prepares her for the duties of life. From Hoopa comes the youngest member of the class. Not only is he the youngest but he is the smallest in the class. His work has been up to standard in everything he has under taken.

The Klamath like most other tribes are subdivided. This branch live in the northern part of California, and according to tribal traditions they have been very brave and courageous. They subsist on the fruits of the chase and in angling, and by digging roots and gathering wild fruits. Our two Klamath students have excelled in Home Economics. One has attended high school in Riverside, but not being able to get the work in Home Economics she returned to Sherman where a splendid course is given. The other, the president of the class, has performed her duties well in everything with which she has been associated.

The Paiutes are scattered over the arid regions of the Rockies and Sierras in small separated bands. The only classification can come through a study of the dialects. The women were skilled in hand work. They were very hostile and always cremated their dead. They are fast being educated

away from their tribal festivities and superstitions. They avoid vices of civilization, are a healthy people and are prospering. The two representatives of this tribe made an excellent record while here and will carry back to their people rays of sunshine that must continue to brighten their pathway through life.

The Monos are a small tribe also located in the northern part of the state. The one representative of this tribe attended public schools becoming here. During his stay here he has given much of his time to carpentering and when he returns to his people he will be able to instruct them in the art of building modern homes.

From Nevada we get two more members of our class, a Paiute and Chemehuvi, and both are good students. They seem to have inherited a generous share of the western spirit and that sturdiness of purpose which has enabled them to "go over the top." The girl shows as much vigor in her work in the domestic science and dressmaking departments as she would in broncho riding. The boy took up work in the agriculture department on his arrival and has kept at it. About all he knew when he came was to hogtie steers and ride bronchos. He decided that an education would be worth more to him than the life of a cow boy. He went to a small school in that section of the country but it did not satisfy his longing for knowledge and he came south. Last year he was awarded the gold medal for being head boy. He is the first Chemehuvi to graduate.

From Arizona come three of our members, a Papago, a Mojave and a Navajo. For the second time in the history of the school the Papago tribe has a representative in the graduating class. They are a thrifty people and are making the desert blossom as a rose. This tribe was once recognized as citizens under the Mexican government but annexation to the United States

caused them to lose their citizenship. Several years ago this Papago member came to this school and entered the primary class. He has been a hard worker and is now ready to go back to his people in their homes and tell them many things that will make their lives among the desert sands more tolerable. The Navajo people have always been an agricultural people, particularly stock raising. One of our members represents this tribe. He has been here a number of years and excels in carpentering.

The Mojave member of our class makes the second one from this tribe to graduate from this school. He is a member of the agriculture class and is specializing on truck driving. He has traveled several hundred miles in the vicinity of the school in carrying on the work of the school. He has been active in Y. M. C. A. work and he will be greatly missed when he leaves Sherman.

From Oklahoma where the oil is as plentiful as water two more of our members hail, one a Kiowa and the other an Onieda. Both are good students. Both have had varied experiences in other schools, the one at Carlisle, and the other in high schools and an aviation school in California.

The Shoshones call themselves Numa (people) from which Shoshonein takes its name. In common with their neighbors they have been known as snake people. The representative of this tribe came to Sherman several years ago. Before coming here she had attended public schools. She came to Sherman and worked in the various departments and has learned many useful things which she will carry to her northern home and put to practical use among her people. She has an ambition to become a trained nurse and it is this work that she will continue in when she returns home. She has made a splendid record as a student and as a young lady. It is with a great deal of pride that I write the history of the members of our class.

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Material Relating to Californian Indians in E. Teza's Saggi Inediti di Lingue Americane (Pisa, 1868): ALEXANDER F. CHAMBERLAIN.

345

Professor Emilio Teza's "*Saggi Inediti di Lingue Americane*"² is so largely taken up with the consideration of South American Indian languages that the material therein relating to certain Indian peoples of North America seems to have been rather overlooked. Pilling, who, in his "*Proof Sheets*,"³ cites Teza, observes (p. 754): "Mainly devoted to South American languages; but contains a brief discussion and a few examples of Algonkin and Iroquois, pp. 14-22. Our Father in Tarasco, pp. 60-62." Through the courtesy of the library of the University of Pennsylvania, Chamberlain has been enabled to consult the copy of Teza belonging to the Brinton collection, once the personal property of that great Americanist. A colophon, at the end, informs us that "the 'Appunti' were published in the *Annali della Università di Pisa*, MDCCCLXVIII., Vol. X.," and that "of this Edition in octavo, to which has been added an Appendix, only LXX. copies were printed, and they are not for sale." It is the "Appendice," occupying pages 77-91 (pages 77 and 78 are blank) of the octavo edition of 1868 that interests us here, for it contains ethnological and linguistic information concerning some of the Indian tribes of California. On pages 80-86, under the heading, "Balli de' Californesi," is printed the Spanish text of an account by "P. Jak" of ball-games and dances of certain Californian Indians. Those mentioned are: "Jumos, apaches, dieguinos christianos, sanluisenos, que somos nosotros, sanjuanenos, gabrielenos, fernandinos; y los de Monte Rey." The Luiseños are said to play well the ball-game of *uauquis*. One game is termed general, and "nostros llamamos tannis, bailar, o mejor dar patadas." On pages 81-84, 84-85, 85-86 are given, respectively, descriptions of the "Primer baile," "Segundo baile," "Tercero baile." A number of Indian words are scattered through these descriptions. On pages 87-91 are given the native texts and Spanish versions of "Versi Californesi"—two poems composed by P. Jak in the Indian language (the translations are also by him). The dialect represented is probably Luiseño.

² "*Saggi Inediti di Lingue Americane. Appunti Bibliografici*." In Pisa. Dalla Tipografia Nistri. MDCCCLXVIII., pp. 91.

³ "*Proof Sheets of a Bibliography of the Languages of the North American Indians*," Washington, 1885.

Pages 22-30 of the "*Saggi Inediti*" are also concerned with Californian Indian languages, and on pp. 24-26 P. Jak discusses the grammar of Luiseño. On page 23 we are informed that P. Jak had composed a "*Prima lingæ Californiensis rudimenta*," ca. 50 pages, and containing "a little of everything." The chief source of information was "a Californian of S. Luis, converted to Christianity," and the thing was done "to please Cardinal Mezzofanti." Teza's whole book, of course, owes its existence to Mezzofanti's linguistic collections.

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ETHNOLOGICAL AND ARCHAEOLOGICAL SURVEY OF CALIFORNIA.

FOR several years the University of California, through its Department of Anthropology and by the liberal assistance of Mrs. Phoebe A. Hearst, has been engaged in an Ethnological and Archaeological Survey of the State. A large amount of material, illustrative of Indian life and culture in past and present times, has been obtained and will form an important part of the anthropological collections which will in the future be exhibited in a Museum of the University at Berkeley. At the present time this collection, with others of the department, is temporarily placed in one of the buildings of the Affiliated Colleges belonging to the University in San Francisco. Here the large and valuable collections are safely cared for until the permanent museum building is secured.

Systematic explorations are being made of the later gravel deposits, of several caves, and of the ancient shellheaps, in order to ascertain when man first occupied this region. The languages of the existing Indians are being studied by experts of the department; the customs and mythology of the different tribes are being carefully recorded; and collections illustrating their arts are being formed for the Museum. A study of the physical characters of the various groups of Indians, combined with that of the skeletons found during the archaeological explorations, is being made in order to determine the physical relations of the Indians of California with those of other regions. By correlating the physical characters, the particular cultures of the past and present Indians, and the various linguistic stocks or families still extant, it is hoped to solve the great problem of the relationship of the numerous groups of Indians in California, and their relationship with peoples of other parts of the continent and possibly with certain tribes of Asia.

Nowhere in America has there been such a diversity of Indian languages as in California, a condition which has long puzzled anthropologists. During the past five years more investigations of these languages have been made by the University and by eastern institutions than in all previous time. (See Map on third page of this circular). These Indian languages are now fast disappearing. Several are at the present moment known only by five or six and others by twenty or thirty individuals, and hardly a year passes without some special dialect, or even language, becoming extinct. For this reason it is desired that students should be instructed in the methods of recording and studying Indian languages, and then devote themselves to special research. The University is therefore giving

instruction in this branch of linguistics with the hope of preparing students to carry on the research before the opportunities pass away. Similar reasons apply to researches in other divisions of ethnology, and in archaeology; hence the training of students in these subjects is also undertaken by the Department of Anthropology.

The officers of the department make a special appeal to persons in all parts of the State and adjacent regions for aid in this survey. Hundreds of Indian objects are found annually, which if carefully labelled as to where and how found and sent to the University, would, when brought together for comparative study, aid in the settlement of many important questions. The distribution of a particular kind of stone implement or of an ancient form of basket, and of many other objects of Indian manufacture (even the peculiar stone of which an implement is made is of great importance), will aid in determining the distribution of a tribe or group of which other records may be lost or so uncertain that just such confirmatory evidence to establish a particular point is required.

Information relating to the location of caves, shellheaps, old burial places, ancient village sites, and scattered fragments or survivors of nearly extinct tribes, is earnestly solicited, that such may be investigated by the department and may be correctly recorded on its ethnological and archaeological maps of the State.

The University is by this survey carrying on a research of great importance in obtaining a knowledge of the first peopling of the Pacific Coast and of the early migrations, and of the relationships of the recent and present Indians, a research that is required by anthropologists and by all interested in the early history of man. This work has been well begun, but assistance of many kinds is needed for its rapid progress. This assistance it is hoped will be given to aid the University of the State in an undertaking of such general interest.

Two volumes of the publications of the department, relating to the languages, myths, and customs of certain tribes of California, are now in press and are to be followed by others as the material is prepared.

Correspondence leading to aid in this survey is solicited by the Department of Anthropology of the University of California.

BENJ. IDE WHEELER,
President of the University.

F. W. PUTNAM,
Director of the Department of Anthropology.

BERKELEY, CALIFORNIA, October 15, 1903.

Address correspondence and packages to Dr. A. L. KROEBER, Secretary of the Department of Anthropology, Affiliated Colleges, San Francisco, California.



UNIVERSITY OF CALIFORNIA PUBLICATIONS
DEPARTMENT OF ANTHROPOLOGY

The publications issued from the Department of Anthropology of the University of California are sent in exchange for the publications of anthropological societies and museums, and for journals devoted to general anthropology or to archaeology and ethnology. They are also for sale at the prices stated, which include postage or express charges. They consist of three series of octavo volumes, a series of quarto memoirs and occasional special volumes.

IN LARGE OCTAVO:

Graeco-Roman Archaeology.

Vol. I. The Tebtunis Papyri, Part I. Edited by Bernard P. Grenfell, Arthur S. Hunt, and J. Gilbert Smyly. Pages 690, Plates 9, 1903. Price, \$16.00

Vol. II. The Tebtunis Papyri, Part 2 (in preparation).

Egyptian Archaeology.

Vol. I. The Hearst Medical Papyrus. Edited by G. A. Reisner and A. M. Lythgoe. (In press).

American Archaeology and Ethnology.

Vol. I. No. 1. Life and Culture of the Hupa, by Pliny Earle Goddard. Pages 88, Plates 30 (in press). Price, \$1.25

No. 2. Hupa Texts, by Pliny Earle Goddard (in press).

Vol. II. No. 1. The Languages of the Coast of California, South of San Francisco, by A. L. Kroeber (in press).

IN QUARTO:

Anthropological Memoirs.

Vol. I. Explorations in Peru, by Max Uhle (in preparation).

Part 1. Ruins of Moche.

Part 2. Huamachuco, Chincha, Ica, Pisco, Huaitara.

SPECIAL VOLUMES:

The Book of the Life of the Ancient Mexicans, containing an account of their rites and superstitions; an anonymous Hispano-American manuscript preserved in the Biblioteca Nazionale Centrale, Florence, Italy. Reproduced in fac-simile, with introduction, translation, and commentary, by Zelia Nuttall. Part I, consisting of Introduction and Colored Fac-simile of 80 pages. Part II, Translation and Commentary. (In press). Price, \$25.00

Address orders for the above to the University Press, Berkeley, California. Exchanges to be addressed to the Department of Anthropology, University of California, Berkeley, California.

CIRCULAR RELATIVE TO LANDS IN THE POSSESSION OF INDIAN OCCUPANTS.

Department of the Interior,

GENERAL LAND OFFICE,

Washington, D. C., October 26, 1887.

To Registers and Receivers and U. S. Surveyors General.

GENTLEMEN:

Your attention is called to the circular of this Department of May 31, 1884, relative to lands occupied by Indian inhabitants (3 L. D., 371), viz:

Registers and Receivers, U. S. Land Offices.

GENTLEMEN:

Information having been received from the War Department of attempts of white men to dispossess non-reservation Indians along the Columbia River and other places within the Military Department of the Columbia of the land they have for years occupied and cultivated, and similar information having been received from other sources in reference to other localities where land is occupied by Indians who are making efforts to support themselves by their own labor, you are hereby instructed to peremptorily refuse all entries and filings attempted to be made by others than the Indian occupants upon lands in the possession of Indians who have made improvements of any value whatever thereon.

In order that the homes and improvements of such Indians may be protected, as intended by these instructions, you are directed to ascertain, by whatever means may be at your command, whether any lands in your districts are occupied by Indian inhabitants, and the locality of their possession and improvements as near as may be, and to allow no entries or filings upon any such lands. When the fact of Indian occupancy is denied or doubtful, the proper investigation will be ordered prior to the allowance of adverse claims. Where lands are unsurveyed no appropriation will be allowed within the region of Indian settlements until the surveys have been made and the land occupied by Indians ascertained and defined.

Very respectfully,

N. C. McFARLAND,

Commissioner.

Approved, May 31, 1884:

H. M. TELLER,

Secretary.

The foregoing instructions apply to every land district and to all lands occupied by Indian inhabitants in any part of the public land States and Territories of the United States.

It has been officially represented that these instructions are disregarded, and that public land entries have been allowed upon lands on which Indian inhabitants have their homes and improvements, and in some cases where the Indians have so resided for a number of years, cultivating the soil, and making the land their permanent homes.

The allowance of such entries is a violation of the instructions of this Department, an act of inhumanity to defenseless people, and provocative of violence and disturbance.

You are enjoined and commanded to strictly obey and follow the instructions of the above circular and to permit no entries upon lands in the possession, occupation, and use of Indian inhabitants, or covered by their homes and improvements, and you will exercise every care and precaution to prevent the inadvertent allowance of any such entries. It is presumed that you know or can ascertain the localities of Indian possession and occupancy in your respective districts, and you will make it your duty to do so, and will avail yourselves of all information furnished you by officers of the Indian service.

Surveyors General will instruct their deputies to carefully and fully note all Indian occupations in their returns of surveys hereafter made or reported, and the same must be expressed upon the plats of survey.

Very respectfully,

WM. A. J. SPARKS,
Commissioner.

DEPARTMENT OF THE INTERIOR,

OFFICE OF THE SECRETARY,

October 27, 1887.

Approved:

H. L. MULBROW,

Acting Secretary.

American Anthropological Association

The American Anthropological Association will meet in San Francisco, California, August 29th to 31st, 1905.

You are cordially invited to be present at this meeting. Papers relating to ethnology, archaeology, prehistoric man, physical anthropology, linguistics, and general anthropology will be read. Members and prospective members are invited to present titles of communications.

The meeting will be followed by an excursion of the Association to the Lewis and Clark Centennial Exposition at Portland. Arrangements will be made for the members of the Association while in San Francisco to visit the great educational institutions of the Pacific Coast, the University of California and Leland Stanford Junior University, and for excursions to other points of interest. The Museum of the Department of Anthropology of the University of California at the Affiliated Colleges in San Francisco, which has recently been installed but which is not yet open to the public, will be the headquarters of the Association and will be made fully accessible to those in attendance.

This is the first meeting of the American Anthropological Association to be held west of the Missouri river, and the first meeting devoted to anthropology, archaeology, or ethnology ever held on the Pacific Coast by any body of national organization. It is unlikely that another anthropological meeting of similar scope can be held on the western side of the continent for a number of years to

come, so that by the selection of San Francisco as place of meeting an unusual opportunity is presented to anthropologists and to those interested in anthropology not only on the Pacific Coast of America but in all countries adjacent to the Pacific ocean. The special rates being given by the transcontinental railroads to Portland via San Francisco afford an exceptional opportunity for the archaeologists and ethnologists of the eastern parts of the country to visit the Pacific Coast.

All communications relating to the meeting, including titles of papers and applications for membership, should be addressed to A. L. Kroeber, Affiliated Colleges, San Francisco.

Arrangements for railroad rates from points at a distance, including the excursion to Portland, are in charge of George Grant MacCurdy, Secretary of the Association, Yale University Museum, New Haven, Connecticut, to whom communications on these matters should be addressed.

Several amendments to the Constitution of the Association, proposed and approved at the Philadelphia session of 1904, are to be voted upon at the meeting. These will be found in full on the following page.

F. W. PUTNAM, *President*,

GEORGE GRANT MACCURDY, *Secretary*.

*Affiliated Colleges, San Francisco
June 15, 1905*

Amendments to the Constitution Proposed and Approved
at the Philadelphia Meeting, December 28-30, 1904,
to be Voted upon by the Association at
San Francisco, August 29-31, 1905

ARTICLE V.

SECTION 1, second and third lines: Change *a number of councilors to be determined annually* to *twenty-four councilors*.

SECTION 2, third and fourth lines: Change *a number of councilors to be determined by the council* to *six councilors*.

SECTION 3: Add to the end of the section: *Five shall constitute a quorum*.

SECTION 7: Strike out at the end of the section: *of whom not more than one shall be a member of the council*.

ARTICLE VII.

SECTION 1: Strike out entirely.

SECTION 2: Omit from first sentence: *whose chairmen shall be members of the executive committee*.

American Anthropological Association

1905

PRESIDENT, FREDERIC W. PUTNAM, Cambridge.

VICE-PRESIDENT 1908, WILLIAM H. HOLMES, Washington.

VICE-PRESIDENT 1907, MISS ALICE C. FLETCHER, Washington.

VICE-PRESIDENT 1906, GEORGE A. DORSEY, Chicago.

VICE-PRESIDENT 1905, FRANZ BOAS, New York.

SECRETARY, GEORGE GRANT MACCURDY, New Haven.

TREASURER, B. TALBOT B. HYDE, New York.

EDITOR, F. W. HODGE, Washington.

Association Committee on Programme and Arrangements

F. W. PUTNAM, *Chairman ex-officio*,

G. G. MACCURDY,

F. BOAS,

E. J. MOLERA,

F. W. HODGE,

G. H. PEPPER,

A. L. KROEBER, *Secretary*.

Vol. 1 (ns), No. 1. Jan. 1899.

~~particular region are due to one people and belong to the same era. The results also tend to strengthen the belief that the builders of these works were related to the builders of those in Kanawha valley. The additional statistics in regard to the number, character, and distribution of the mounds given in the latter pages are worthy of notice. It is hoped that financial aid to continue this work will be furnished liberally, as these ancient monuments are rapidly being obliterated. It may not be out of place to suggest that it would perhaps be best to confine the work of a season to a more limited district, thus making the explorations more thorough and complete.~~

CYRUS THOMAS.

Rare Indian Books Found—Within the last year there have come to light three rare books of interest to students of American Indian linguistics. One of these is the anonymous *Primer for the Use of the Mohawk Children* (sq. 24°, 97 pp.), printed by Fleury Mesplet at Montreal in 1781, which hitherto was supposed to be unique, the only copy believed to exist being in the British Museum library. This little volume was formerly the property of Rev. Samuel Kirkland (1741–1808), who for more than forty years was a missionary among the Iroquois; but through a collateral branch of his family it found its way to California, where, about a year ago, it came in possession of Mr P. J. Healy, a book collector of San Francisco. Special interest attaches to the little primer from an historical point of view, as it was doubtless the product of the first printing-press set up at Montreal.

Of no less importance was the discovery, a few months ago, in the library of the late Horatio Hale, of Clinton, Ontario, of a copy of the 173–? reprint of the anonymous *Indiane Primer*, in the Massachuset dialect, printed at Boston by B. Green in 1720, the only other copy extant being in the Lenox library, New York City. Both the known copies are imperfect, the Lenox copy lacking 38 of the 84 leaves, while from the Hale copy 10 leaves are missing. Neither volume contains the title-page, hence the exact date of this reprint still remains unknown. The original edition was printed in 1720.

The third of the rarer books alluded to is a copy of the whole Eliot Bible of 1685, an elaborate description of which, based on fifty-five copies known to Pilling, appears in the *Bibliography of the Algonquian Languages*. This newly discovered copy has been acquired by Mr William Wallace Tooker, of Sag Harbor, Long Island, and while not perfect, it is as nearly complete as twenty-six of the copies hitherto known. Many marginal notes in Indian, with the names of several Indian owners, make the book of special interest. For sixty-five years the bible has been stored away in a chest in a garret. Notwithstanding the fact that of this edition of the Eliot Bible more than half a hundred copies exist, it has always been in great demand by bibliophiles, one purchaser having paid the sum of \$950 for his copy.

F. W. HODGE.

the Hopi, Kópeli was simply the energetic chief, in barbaric attire, who dashed into the Walpi plaza leading his Snake priests in their biennial Snake dance. This is one of the most striking episodes of the ceremony, and its dramatic effect is not equaled in any of the other pueblos. It was through Kópeli's influence that the Snake dance at Walpi was the largest and most striking of these weird ceremonies in the Hopi pueblos. Kópeli welcomed the educational movement, and had two children in the school at Kean's Canyon at the time of his death. He was buried among the rocks at the base of Walpi mesa with simple ceremonies appropriate to a chief of his standing. The accompanying portrait is from a photograph made in the summer of 1898 by Mr A. C. Vroman of Pasadena, California.

J. WALTER FEWKES.

Ohio Ethnology and Archeology—The first number of volume VII of the *Quarterly* of the Ohio Archeological and Historical Society, containing 203 pages, illustrated, is devoted entirely to a memoir on the "Indian tribes of Ohio—historically considered," and a "Report of field work in various portions of Ohio," during 1898, by Mr Warren K. Moorehead. The preliminary paper on the Ohio Indians, which occupies the first 109 pages of the journal, is devoted chiefly to a summary of the Indian history of the state subsequent to 1750. Although necessarily compiled, Mr Moorehead has managed to bring into condensed form the chief events of this important period of the state's history. The principal importance to those already familiar with the history is the localization of events in consonance with modern geographic names. The only criticism, perhaps, is the distinction the author makes (page 15) between the "Chippewas" and "Ojibeways," which are in reality synonymous terms.

Unfortunately, Mr Moorehead, on account of ill health, was compelled to be absent from the state during the entire season, hence was unable to devote personal attention to the field work. Although he found a worthy substitute in the assistant curator, Mr Clarence Loveberry, an industrious and conscientious explorer, it is evident, from what he states in regard to the mounds and other works excavated, that more information would undoubtedly have been given had Mr Moorehead been constantly on the ground. Although no remarkable discoveries were made, the collections were considerable and valuable in making up the data relating to the archeology of Ohio, especially of Scioto valley, where the works examined are situated. The discovery of the remains of wooden vaults, and of layers of bark accompanying burials, forms cumulative evidence that the works of this



MIRANDA OFFIELD

Miss Miranda Offield, recent graduate of the High School at Yreka, Shasta County, has completed the commercial course of that institution and is now ready for employment. Miss Offield is an industrious young woman of pleasing personality, tempered with an individuality of the idealistic which is so marked in the loveliness of her poem "Mount Shasta, the Wonderful." She is the secretary of the Yreka Auxiliary which is one of the largest auxiliaries in the State.

MT. SHASTA, THE WONDERFUL

By Miranda Offield

I've often heard the story,
Of Mount Shasta rising high,
Towering in her glory,
Dipped in the blue of the sky.

Way up in Siskiyou,
The head of the Golden State,
There lies a wondrous view,
Of Mount Shasta the Great.

In winter she is serene and still,
The scene is so sublime and grand,
Towering above the snow-covered hills,
The monarch of their lands.

In summer, too, she stands supreme,
With her cap of white snow,
And the sun with its golden beams,
Shines with a burning glow.

Many of the mountains proud,
With bare peaks so high,
Met every fleecy cloud,
With a blanket of blue sky.

But rising higher as if led
By some heavenly call,
Mount Shasta, is the head
And monarch of them all.

HERE IS HOW TO APPLY FOR

INSTRUCTIONS ARE GIVEN TO GUIDE VETS IN FILING CLAIMS

The following simplified instructions for making application for just compensation have been prepared by Major A. E. Graup, World War veteran and San Francisco attorney, after an intensive study and digest of all the requirements laid down by the government for the veterans entitled to file claims under the bonus

These instructions should be carefully studied and should be used as a guide in filling out the official application blanks when they are received from Washington. Careful reading and study will save you time and trouble:

TO GET THE BONUS—You must have served in the Army, Navy, Marine Corps, or Coast Guard between the dates April 6, 1917, and November 11, 1918. However,

YOU CANNOT GET A BONUS, and DO NOT file an application

- If you were dishonorably discharged,
- If you were a conscientious objector, who performed no military duty or refused to wear a uniform.
- If you were an alien (a foreigner who is not a citizen) and was discharged because of that fact,
- If your total period of service was not longer than sixty (60) days.
- If you were a Red Cross, Y. M. C. A., Knights of Columbus, Y. W. C. A. or some other welfare worker.
- If you were discharged or released from the draft,

YOU ARE NOT ENTITLED TO ANY CREDIT TOWARD A BONUS FOR:

Service as a commissioned officer above the grade of Captain in the Army or Marine Corps, Lieutenant in the Navy, First Lieutenant in the Coast Guard, or Past Assistant Surgeon in

nal commis-
sion of the
ing such a
mission
to non-

OFFICIAL APPLICATION

VETERANS—This reproduction is for your information.
Your application must be on the official blank itself.
your can be studying

WWC Form No. 1

APPLICATION FOR ADJUSTED COMPENSATION FOR SERVICE IN _____
(Army, Navy, Coast Guard, or Marine Corps)

This application must be sent to the War Department, Navy Department, or Marine Corps, indicated in instructions, depending on whether your last service was in the Army, Navy, Coast Guard, or Marine Corps. Use the envelope provided for this purpose, with the proper address printed on it.

READ INSTRUCTIONS OVER CAREFULLY

To the Secretary of War or Secretary of the Navy.

The following statements are made by me in support of my claim for Adjusted Compensation under the provisions of the World War Adjusted Compensation Act:

Item No.

1. Name of veteran: _____ Service or Serial No. _____
(Last) (First) (Middle)
2. Present address of veteran or dependent. _____
(House number and street)
(City) (County) (State)
3. Date of birth of veteran _____ at _____
(Month) (Day) (Year) (City) (State)
4. Original entry into World War service in the Army, Navy, Coast Guard, or Marine Corps
was as a _____ on _____ at _____
(Rank or grade) (Month) (Day) (Year)
5. Date of separation _____ at _____
(Month) (Day) (Year)
6. I did (did not) have overseas service.
7. Service in organizations, at stations or on vessels in the order named as follows:
_____ from _____ to _____
_____ from _____ to _____
_____ from _____ to _____
_____ from _____ to _____
_____ from _____ to _____
_____ from _____ to _____
_____ from _____ to _____
_____ from _____ to _____
8. Character given on discharge certificate _____
Item 9 will be filled in only by men whose service or part of whose service was in the Marine Corps
9. Embarked for overseas service on _____ (Name of vessel) (Date)
at _____ (Name of port) and disembarked from _____ (Name of vessel)
_____ (Date) at _____ (Name of port) on return to United States from overseas service.

MISS CLARA HASTINGS BRINGS HONOR TO THE SHASTA TRIBE

Once again, the graduating classes from our public schools must step aside and let an Indian maid, Miss Clara Hastings of the Klamath River Indians, receive the honor and distinction of class leadership. Miss Hastings, who graduated from the Siskiyou Union High School at Yreka, a few weeks ago, has the record of leading her class during the last three years at high school and in that period succeeded in capturing the elusive mark "1" in all subjects but music.



Miss Clara Hastings

Miss Hastings was born twenty years ago near Gottville, an isolated spot on the Klamath River. Her mother being an educated woman, the young woman learned to read and write when but a child of three. Conditions in her district made it impossible for her to attend the public school. When, at fourteen, her chance came to go to school, she lost no time. In only

three years, she was ready for the second year of high school work. At the end of seven years, she had accomplished the work which is normally done in twelve years, and her work in high school has no second in the history of the school.

The young lady is a member of the Ieka Auxiliary, Indian Board of Co-operation, and has been an active worker in the interests of the aged and needy Indians of her county. She has devoted much of her time in co-operating with the Indian Board in its effort to make valid, the terms of the peace treaties made with the California Indians in 1852.

Now that she has graduated from high school, Miss Hastings hopes to attend normal that she may become a teacher and spend her life in educational and further social work among her people. She says, "I am satisfied that other Indian children, if given a chance, can advance in books as well as I have and I feel that I owe it to them to help all I can."

Calif. Indian Herald - July 1923.

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Calif. Indian Herald - July 1923

NO WONDER HE SMILES

Supposing you were just twenty-five like Clarence Myers and, instead of doing the things the rest of the fellows did, you swung an aching, crippled foot from crutches for two years. And, if you were suddenly whisked away to a first-class hospital where your foot was set right and you could stand on it for the first time in those years, wouldn't you smile too?



Up in Ukiah, his home town, few knew about the accident that strained the ligaments of Clarence's right foot. Home remedies failing to cure it, no one seemed to care, during that first long year, that the young man sat or hobbled about with his bundled up foot.

One day, F. G. Collett, executive representative of the Indian Board of Co-operation, spied the pain-lined young face and the clubby-looking foot. There followed immediately the story of the accident. Then, a call at the local social service office, which had not realized that the young man needed any assistance. The office then assumed all responsibility, promising with considerable uncertainty to find room in some San Francisco hospital where speedy recovery could be assured.

A year later, Mr. Collett again spied the clubby foot, the crutches, the now discouraged, pain-lined face of Clarence Myers,

This time, there was no call at the local social service office, which in the year's time had failed to find one vacant room in all of the San Francisco hospitals.

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SCIENCE SERVICE NEWS BULLETIN

Science Service, Washington, D. C.¹

HELIUM HUNTING IN THE MILKY WAY

BY ISABEL M. LEWIS,
U. S. Naval Observatory

HELIUM, our wonderful non-inflammable balloon gas, does more than lift airships without danger from explosion. Much is being learned of the size, structure and form of the universe by a study of the stars containing incandescent helium.

Stars of the helium type give light which when broken up by the spectroscope shows prominently the bright yellow lines of helium, indicating that this gas is present conspicuously in their atmosphere. They are excessively hot and massive and bluish-white in color, and they occur in abundance—often as double, triple or multiple stars enmeshed in nebulosity—in the constellation of Orion. Hence their name of Orion stars.

It was found some time ago that comparatively near us in space, that is, so near to our solar system that light traveling 186,000 miles per second would only take a few hundred years to reach it, there exists a local cluster or group of these helium stars in the constellation of Orion. In fact, our sun is a star in the Milky Way and within this extensive group. It is about fifty light years to the north of the central plane of that great galaxy.

Enormous dark tracts of nebulosity in that thickly star-strewn space, located in the constellations of Centaurus and Scorpio and shutting off light from stars beyond, lie between 650,000 and 975,000 light years from the solar system. This is about the greatest distance that has been found for any type of celestial object and shows how enormous is the extent of the Milky Way along its greatest axis.

Because all the helium stars in the Orion group are well within the range of vision of the naked eye or at most no fainter than stars of the seventh magnitude which lie just beyond the naked-eye vision, it was assumed that there were few, if any, fainter helium stars lying beyond this group.

Recent investigations made at the Harvard College Observatory and based upon data furnished

by the new Henry Draper Catalogue, however, reveal that there are many faint helium stars beyond and independent of this local group. These fainter stars are confined closely to the vicinity of the Milky Way, lying within a belt only ten degrees wide on either side of it. Some of these stars must be at distances of thousands of light-years from the earth. It has been found also that the distribution of helium stars is not uniform along the Milky Way. In some regions they are grouped more densely than in others and the southern sky is particularly rich in stars of this class.

Just as the Columbuses and Magellans by means of their ships made voyages into the unknown regions of our earth and brought back new knowledge of the size and shape of the world on which we live, so these explorers of the skies with their spectroscopes seeking out the helium stars are adding to our knowledge of the star-lit universe of which our planet is a part.

NEW MUSEUM INTERPRETS AMERICAN ABORIGINAL LIFE

NEW light from all directions breaks in upon the life of the aborigines of the Western World through the study of the vast collections of the Museum of the American Indian, Heye Foundation, New York, which was opened free to the general public November 15.

This is the only museum in the world devoted exclusively to the preservation of the records of the races which were living in the Western World when Columbus reached these shores, and contain 1,800,000 specimens. The great problems to which it is dedicated include the unveiling of the mystery of the origin of the so-called Red Men themselves. It is within the range of possibility, in the opinion of George G. Heye, the founder of the museum, that this goal will be reached.

The building of the Museum of the American Indian is situated in Broadway at 155th street, close to the museums of the Hispanic Society and of the American Numismatic Society and the quarters of the American Geographical Society. The rearing of the whole important group was due primarily to the zeal of Archer M. Huntington, who gave the site for the Museum of the American Indian and as one of its trustees gave liberally to its building fund.

¹ For a statement concerning Science Service and the reasons for printing its news bulletins in this place, see the issue of SCIENCE for November 24.

Science - Dec. 1, 1922

The specimens are shown on three of the four floors and at the top of the building is a commodious work room given to the cleaning and preparation of the collections for display. Although this museum is devoted to delving into the past, it is conducted in accordance with the principles of modern business efficiency. The installations are in the latest types of cases. Already the storage vaults in the basement are filled, and many of the bulky specimens which can not be shown at present, are housed in another building which is almost as large as the museum itself.

There is a novel system of installation, introduced for the first time in the United States, through which the public can see what is not in open view without asking for it. Under many cases, there are drawers which the visitors may pull out and view objects under their glass tops. The students and the research investigators also have access to the collections in storage, all of which have been systematically catalogued by the director himself. There is not a bit of bone or a potsherd in the whole institution which can not be instantly found for purposes of comparison and research.

If some one should come in with a fanciful theory that the Australian bushmen and the American Indians had some relationships because both used boomerangs, he would see that such a comparison did not hold good very far. The Indian rabbit stick is not a boomerang, although it looks a little like that famous weapon, because it really does not come back. Fact can thus be quickly separated from fancy by bringing the objects themselves quickly to the study of the investigator.

"The trustees of the Museum," said Mr. Heye, "wish to make it clear that the objects which are assembled here are of great practical value, aside from the historical and archeological interest attaching to them. This is realized, for instance, by many manufacturers of textiles who have been making use of ideas gained from our collections. They have been sending their designers here even before the museum was officially opened and they inform us that they have found the inspiration of many new designs that were adapted from what was seen here. We think also that the textile industry will find data to guide it in dyeing operations, as many of the objects here, centuries old, were dyed with vegetable colors which to all appearances are as fresh as they were when first applied. We believe also that, although modern machinery has outdistanced the Indian craftsmen in speed, the industries of the twentieth century

will find many hints in the synoptic exhibitions of basketry, ceramics and carving which we have installed. In every way the desire to serve the public is uppermost."

The board of the museum consists of Harmon W. Hendricks, James B. Ford, F. Kingsbury Curtiss, Archer M. Huntington, Minor C. Keith, Clarence B. Moore, F. K. Seward, and Samuel Riker, Jr.; Mr. Heye, also a trustee, is chairman.

AIRPLANE CAMERA SURVEYS MISSISSIPPI DELTA

For the first time the great delta of the Father of Waters, the Mississippi, has been surveyed with true accuracy, is announced by the U. S. Coast and Geodetic Survey. From the air, by using cameras, that great fan-shaped marshy region stretching 600 miles into the Gulf of Mexico was charted, and important shifts of land and water were discovered.

Formerly it was necessary to survey it from boats, using tall signals and special ladders and tripods, on account of the prevalence of marshes and tall vegetation. Much of it is inaccessible on foot. For these reasons the topography of this area has always been largely a matter of guesswork on the part of surveyors and engineers. A seaplane, camera and men were furnished for the survey by the navy, and pictures were taken of the delta from a height of 8,000 feet. Over a thousand photographs were subsequently formed into a mosaic or composite picture.

Many totally unknown lakes and ponds were discovered by the aviators. Old stream-beds and changes due to over-flowing banks could be traced. New sub-deltas were found that had formed since the last survey. Some places existing on the last chart have either ceased to exist or have altered completely in form.

The most important of these changes is in the vicinity of the South Pass, the main entrance to the river. Former surveys showed the west bank of this pass as a marshy area extending out into the gulf for a distance of over four miles. Now, according to this recent photographic mapping, it is merely a narrow strip, so narrow that it is giving the engineers considerable concern as a new "crevasse" may break through at any time, completely altering the mouth of the river.

Owing to the many forces constantly at work on the delta, changing the contour of the coast line, producing entirely new areas and completely wiping out others, it has been necessary to survey it frequently. With aerial photography, this can be accomplished in much less time and with more accuracy than by the old methods. As it is

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HELIUM, our wonderful non-inflammable balloon gas, does more than lift airships without danger from explosion. Much is being learned of the size, structure and form of the universe by a study of the stars containing incandescent helium.

Stars of the helium type give light which when broken up by the spectroscope shows prominently the bright yellow lines of helium, indicating that this gas is present conspicuously in their atmosphere. They are excessively hot and massive and bluish-white in color, and they occur in abundance—often as double, triple or multiple stars enmeshed in nebulosity—in the constellation of Orion. Hence their name of Orion stars.

It was found some time ago that comparatively near us in space, that is, so near to our solar system that light traveling 186,000 miles per second would only take a few hundred years to reach it, there exists a local cluster or group of these helium stars in the constellation of Orion. In fact, our sun is a star in the Milky Way and within this extensive group. It is about fifty light years to the north of the central plane of that great galaxy.

Enormous dark tracts of nebulosity in that thickly star-strewn space, located in the constellations of Centaurus and Scorpio and shutting off light from stars beyond, lie between 650,000 and 975,000 light years from the solar system. This is about the greatest distance that has been found for any type of celestial object and shows how enormous is the extent of the Milky Way along its greatest axis.

Because all the helium stars in the Orion group are well within the range of vision of the naked eye or at most no fainter than stars of the seventh magnitude which lie just beyond the naked-eye vision, it was assumed that there were few, if any, fainter helium stars lying beyond this group.

Recent investigations made at the Harvard College Observatory and based upon data furnished

by the new Henry Draper Catalogue, however, reveal that there are many faint helium stars beyond and independent of this local group. These fainter stars are confined closely to the vicinity of the Milky Way, lying within a belt only ten degrees wide on either side of it. Some of these stars must be at distances of thousands of light-years from the earth. It has been found also that the distribution of helium stars is not uniform along the Milky Way. In some regions they are grouped more densely than in others and the southern sky is particularly rich in stars of this class.

Just as the Columbuses and Magellans by means of their ships made voyages into the unknown regions of our earth and brought back new knowledge of the size and shape of the world on which we live, so these explorers of the skies with their spectroscopes seeking out the helium stars are adding to our knowledge of the star-lit universe of which our planet is a part.

NEW MUSEUM INTERPRETS AMERICAN ABORIGINAL LIFE

NEW light from all directions breaks in upon the life of the aborigines of the Western World through the study of the vast collections of the Museum of the American Indian, Heye Foundation, New York, which was opened free to the general public November 15.

This is the only museum in the world devoted exclusively to the preservation of the records of the races which were living in the Western World when Columbus reached these shores, and contain 1,800,000 specimens. The great problems to which it is dedicated include the unveiling of the mystery of the origin of the so-called Red Men themselves. It is within the range of possibility, in the opinion of George G. Heye, the founder of the museum, that this goal will be reached.

The building of the Museum of the American Indian is situated in Broadway at 155th street, close to the museums of the Hispanic Society and of the American Numismatic Society and the quarters of the American Geographical Society. The rearing of the whole important group was due primarily to the zeal of Archer M. Huntington, who gave the site for the Museum of the American Indian and as one of its trustees gave liberally to its building fund.

¹ For a statement concerning Science Service and the reasons for printing its news bulletins in this place, see the issue of SCIENCE for November 24.

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The specimens are shown on three of the four floors and at the top of the building is a commodious work room given to the cleaning and preparation of the collections for display. Although this museum is devoted to delving into the past, it is conducted in accordance with the principles of modern business efficiency. The installations are in the latest types of cases. Already the storage vaults in the basement are filled, and many of the bulky specimens which can not be shown at present, are housed in another building which is almost as large as the museum itself.

There is a novel system of installation, introduced for the first time in the United States, through which the public can see what is not in open view without asking for it. Under many cases, there are drawers which the visitors may pull out and view objects under their glass tops. The students and the research investigators also have access to the collections in storage, all of which have been systematically catalogued by the director himself. There is not a bit of bone or a potsherd in the whole institution which can not be instantly found for purposes of comparison and research.

If some one should come in with a fanciful theory that the Australian bushmen and the American Indians had some relationships because both used boomerangs, he would see that such a comparison did not hold good very far. The Indian rabbit stick is not a boomerang, although it looks a little like that famous weapon, because it really does not come back. Fact can thus be quickly separated from fancy by bringing the objects themselves quickly to the study of the investigator.

"The trustees of the Museum," said Mr. Heye, "wish to make it clear that the objects which are assembled here are of great practical value, aside from the historical and archeological interest attaching to them. This is realized, for instance, by many manufacturers of textiles who have been making use of ideas gained from our collections. They have been sending their designers here even before the museum was officially opened and they inform us that they have found the inspiration of many new designs that were adapted from what was seen here. We think also that the textile industry will find data to guide it in dyeing operations, as many of the objects here, centuries old, were dyed with vegetable colors which to all appearances are as fresh as they were when first applied. We believe also that, although modern machinery has outdistanced the Indian craftsmen in speed, the industries of the twentieth century

will find many hints in the synoptic exhibitions of basketry, ceramics and carving which we have installed. In every way the desire to serve the public is uppermost."

The board of the museum consists of Harmon W. Hendricks, James B. Ford, F. Kingsbury Curtiss, Archer M. Huntington, Minor C. Keith, Clarence B. Moore, F. K. Seward, and Samuel Riker, Jr.; Mr. Heye, also a trustee, is chairman.

AIRPLANE CAMERA SURVEYS MISSISSIPPI DELTA

For the first time the great delta of the Father of Waters, the Mississippi, has been surveyed with true accuracy, is announced by the U. S. Coast and Geodetic Survey. From the air, by using cameras, that great fan-shaped marshy region stretching 600 miles into the Gulf of Mexico was charted, and important shifts of land and water were discovered.

Formerly it was necessary to survey it from boats, using tall signals and special ladders and tripods, on account of the prevalence of marshes and tall vegetation. Much of it is inaccessible on foot. For these reasons the topography of this area has always been largely a matter of guesswork on the part of surveyors and engineers. A seaplane, camera and men were furnished for the survey by the navy, and pictures were taken of the delta from a height of 8,000 feet. Over a thousand photographs were subsequently formed into a mosaic or composite picture.

Many totally unknown lakes and ponds were discovered by the aviators. Old stream-beds and changes due to over-flowing banks could be traced. New sub-deltas were found that had formed since the last survey. Some places existing on the last chart have either ceased to exist or have altered completely in form.

The most important of these changes is in the vicinity of the South Pass, the main entrance to the river. Former surveys showed the west bank of this pass as a marshy area extending out into the gulf for a distance of over four miles. Now, according to this recent photographic mapping, it is merely a narrow strip, so narrow that it is giving the engineers considerable concern as a new "crevasse" may break through at any time, completely altering the mouth of the river.

Owing to the many forces constantly at work on the delta, changing the contour of the coast line, producing entirely new areas and completely wiping out others, it has been necessary to survey it frequently. With aerial photography, this can be accomplished in much less time and with more accuracy than by the old methods. As it is